

# THE SPIRIT OF MISSIONS.

VOL. LV. JANUARY, A.D. 1890.

No. 1.

## BOARD OF MANAGERS.

RIGHT REV. JOHN WILLIAMS, D.D., LL.D., *President.*

### THE FOLLOWING ARE ELECTED MEMBERS:

RIGHT REV. W. C. DOANE, D.D., LL.D., *Vice-President.*

Right Rev. H. B. Whipple, D.D., LL.D.  
Right Rev. D. S. Tuttle, D.D.  
Right Rev. A. N. Littlejohn, D.D., LL.D.  
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Rev. Octavius Applegate, D.D.  
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Rev. W. F. Nichols, D.D.

Mr.  
Mr. Alfred Mills.  
Mr. W. Bayard Cutting.  
Mr. Bache McE. Whitlock.  
Mr. Elihu Chauncey.  
Mr. Wager Swayne.  
Mr. John Nicholas Brown.

All the other Bishops of the Church and the Secretary and Treasurer of The Domestic and Foreign Missionary Society and of the Board of Managers are members *ex-officio* with all the privileges of membership except the right to vote.

The Stated Meetings of the Board of Managers are held on the second Tuesday of each month, at two o'clock in the afternoon.

REV. WM. S. LANGFORD, D.D., *General Secretary*,  
REV. JOSHUA KIMBER, *Associate Secretary*,

MR. GEORGE BLISS, *Treasurer*,  
MR. E. WALTER ROBERTS, *Assistant Treasurer*.

### 22 BIBLE HOUSE, NEW YORK.

Remittances should be made to the TREASURER; all other communications to the GENERAL SECRETARY.

## ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, DECEMBER 10TH, 1889.

— THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Littlejohn, Whitaker, Niles, Starkey, Potter and Paret; the Rev. Drs. Hoffman, Smith, Satterlee, Shipman, Huntington, Applegate, Nichols and Greer; and Messrs. Coffin, Stark, Vanderbilt, King, Mills, Whitlock, Chauncey and Brown. The Right Rev. Drs. Morris and J. A. Paddock, *ex-officio* members, were also present.

— In accordance with a cordial invitation received from the Bishop and clergy of the Diocese of Pittsburgh, the city of Pittsburgh was designated as the place and the 21st of October as the time for holding the next Missionary



Council. The Presiding Bishop has expressed his canonical approval of this appointment.

— An interpretation having been asked by the Treasurer of the resolution adopted the previous month, making appropriation for the use of the Commission on Work among the Colored People, the resolution was so modified as to declare that the appropriation at the rate of \$40,000 per annum from December 1st should be paid to the Commission out of general funds and in addition to all designated offerings and "specials" for that work. The proceedings of the Commission were submitted, as published elsewhere.

— Communications were received from thirteen of the Domestic Bishops with regard to appointments of missionaries, etc., and necessary action was taken. An extra appropriation for the fiscal year in an amount of \$500 was made to the Diocese of Fond du Lac upon an urgent presentation of the need of it from the Bishop.

— An appropriation was made for the salary and official travelling expenses of the Missionary Bishop of the Platte, soon to be consecrated.

— Permission was given to the Missionary Bishop of Washington to use a portion of the amount appropriated to his jurisdiction for the employment of a layman. Three hundred dollars were appropriated from the income of the bequest of Mrs. Astor for repairs on the building of St. Paul's School in South Dakota.

— In response to a communication from Lieutenant-Commander Stockton of the United States Navy, presented at the November meeting, and upon the recommendation of a special committee who had thoroughly examined into the circumstances, an appropriation was made in the amount of \$2,000 for the appointment of a general missionary for Alaska, and a committee appointed to nominate such missionary.

— Letters were submitted from Bishop Williams and Bishop Boone and from several of the missionaries in China and Japan, portions of which have appeared or will appear in this magazine. Bishop Boone reported the arrival at Shanghai, on the 30th of September, of Miss Sybil Carter and her travelling companion, Miss Hogg. At his latest advices from Hankow, November 1st, they were proceeding with him on a journey to Ichang, the most remote from Shanghai of our China stations. A new recitation building was to be immediately erected in connection with the Bishop Boone Memorial School at Wuchang, the cost to be defrayed from the funds in hand.

— Several small appropriations were made to the China mission, including \$300 to defray the cost of a stone wall around the Wuchang mission "compound." The project for the erection of a new church at Hankow was fully endorsed by the adoption of the following resolution:

*Resolved:* That an appropriation be and hereby is made in the amount of \$10,000 for the building of the proposed church at Hankow, to take effect so soon as specific offerings be received for the purpose.

— Bishop Williams reported that, in connection with Trinity Divinity and Catechetical School, Tokio, it is in contemplation to erect a brick building for lecture-rooms, library, reading-room and the accommodation of two unmarried



ried missionaries. It is probable that the cost of this building can be provided from resources in the field. The building for St. Margaret's School has been completely overhauled during the summer and two new recitation rooms have been added. It is implied that the cost of this work is to be paid for out of savings resulting from the very economical management by the lady who has been until lately in charge. Bishop Williams had made a visitation of country stations in the vicinity of Tokio, and confirmed twenty-eight.

— Three appointments were made to the Japan mission, which will be announced elsewhere, and several applications for appointment remain under consideration. The expenses of the ladies appointed were specifically provided for by the Woman's Auxiliary. Two or three small appropriations were made to the Japan mission.

— The Officers of the Board of Managers were re-elected, and the members of the standing committees, with some slight changes, were reappointed.

— The contract for the publication of *THE SPIRIT OF MISSIONS* and *THE YOUNG CHRISTIAN SOLDIER* for the ensuing three years was awarded to Mr. A. G. Sherwood.

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### THE OUTLOOK FOR 1890.

THE year of our Lord 1890 opens with good prospects for the missionary work. A spirit of courage and hopefulness prevails in the Church and an apparent purpose to do more work and better work than hitherto in building up the Kingdom, by bringing every force and energy into play for occupying the waste places, and making full use of the agencies which we possess for the glory of God in the salvation of men.

The missionaries, abroad and at home, are in earnest in doing the work of faith. Our most remote missionary, who is least accessible by correspondence and stands alone at the outpost—the Rev. John W. Chapman, in Alaska—is undaunted by difficulties, patient and persevering in duty, and sustained by a faith and hope which it is inspiring to witness.

The other parts of the Domestic field give signs of encouragement and aggressiveness. From Africa, China, and Japan come tidings of workers whose hands are full and whose hearts are brave.

Speak unto the children of Israel that they go forward! The means are abundant in the hands of God's people, and the feeling prevails that we are able to do much more for missions than we have been doing. The false notion of economy that would refuse money to missions to save it for the parish, is giving way before the wiser view, that in devising liberal things for Christ's Kingdom parochial strength is best promoted.

Let the clergy all stand shoulder to shoulder in this work, during the new year, and encourage one another. Adopt some efficient method of reaching every individual and invite personal contributions. Marshal the children of all the Sunday-schools in the Lenten Offering Plan. Put heart and soul into the work, and the result will be such as to give good ground for rejoicing together when the year is closed.

*THE APPROPRIATIONS FOR 1889-90.*

It has been customary to publish in either the December or January number of this magazine each year a list by dioceses and jurisdictions of the appropriations for Domestic and Foreign Missions; but by reason of the changes growing out of the action of the last General Convention, and the pressure from the field for larger appropriations in some instances, the list for the present fiscal year is not yet complete. Its publication is therefore deferred until the next number.

Acting under the advice of the Board of Missions, given at its meeting in St. George's Church, New York, in October, the Board of Managers has appropriated \$40,000 from undesignated funds for the work under the charge of the Commission on Work among the Colored People. In other words, that work is to receive this year all that is designated for it by contributors and \$40,000 in addition thereto. At the last Board meeting \$500 additional was appropriated to the Diocese of Fond du Lac, because of the necessities of the work there at this time; \$2,000 was appropriated for a general missionary in Alaska; and a number of requests from Bishops in the Domestic field for increased appropriations are still under consideration. Besides this three new missionaries were appointed to Japan.

The amount asked for in the Advent and Epiphany Appeal (exclusive of legacies and "specials") was \$450,000. This total will prove to be none too large, if indeed it be large enough. Our friends will see the necessity for prompt and enlarged contributions to the general work, in view of these providential indications.

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*A REMARKABLE GIFT.*

THE Board of Managers, at its last meeting, was very much pleased to hear that Dr. V. P. Suvoong and Messrs. R. C. Woo and S. P. Yen, all of whom have been in this country, have subscribed and paid in \$634.92 to found the Bishop Bedell Divinity scholarship in St. John's College. This amount they will make up speedily to \$1,000. The Rev. Y. K. Yen, who remits this money from Shanghai, says: "They did this to show partly their interest in the mission work and partly their love for Bishop Bedell, who was more than a friend to them while in the United States."

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*W. A. M. FULLER AND HIS WORK.*

THE death of William Augustus Muhlenberg Fuller, which occurred in Philadelphia on the twelfth of November last, recalls the earnestness with which he devoted the last years of his life to the cause of missions.

Mr. Fuller was the moving spirit of the Enrolment Plan by which it was proposed to gather a million dollars in contributions of five dollars each to be expended at once in the missionary work. The original purpose was to secure the amount in time to present it at the opening service of the General Convention of 1886. The effort, though not successful, was so far encouraging that that convention heartily commended what had been done, and requested the committee to continue its work to completion. At the last General Conven-



tion, in October, 1889, the committee reported that about \$125,000 had been subscribed, and asked that the effort be discontinued.

The death of Mr. Fuller, following so soon upon the abandonment of his favorite plan, has a touch of pathos about it, which must impress every one to whom the man and the facts concerning the Enrolment Plan are known. As we recall the circumstances, as we heard them from the lips of Mr. Fuller, the idea took form in his mind some six years ago when he was recovering from an illness. In gratitude to God for His mercies, Mr. Fuller resolved to dedicate the remainder of his days to some definite service. His heart was in the missions of the Church, and he longed to see the means provided to set forward that work more strongly. He believed that by a reasonable plan the interest of the whole Church could be so aroused that a million dollars could be raised in subscriptions of five dollars each. To this end he consecrated all the energies of his being. Calling to his aid a few earnest-minded men he explained to them the plan, and he found those who knew him ready to co-operate with him. It was a layman's plan, to be conducted by laymen, the whole cost to be borne by those who were associated together under his leadership. The task which Mr. Fuller had undertaken was stupendous. What might be accomplished was soon shown to a demonstration by the success in his own parish and in the neighboring parishes which felt his impulse and direction. All the churches in and about Philadelphia took up the work heartily, and it seemed as though a fresh baptism of missionary zeal had descended upon the Church when, on the evening of Ash Wednesday, 1886, the great mass meeting was held in the Academy of Music, Philadelphia, in behalf of the missionary enrolment.

The plan, however, demanded for its success the earnest support and diligent effort of the clergy and laity in every congregation throughout the country. Wherever such co-operation was secured the result was all that could be anticipated. It was owing to the lack of such general and generous co-operation that the result fell short of the grand aim of its pure-minded and devoted projector. How fervently Mr. Fuller prayed for its success; how patiently and gently and persuasively he spoke and wrote about it; at what sacrifice of time and at what personal cost of toil and money he wrought to arouse the enthusiasm of the Church can never be told. It is needless to say that its final abandonment must have been a keen disappointment to him. It was the one hope and object of his ripest years and the effort upon which he expended his new lease of life.

Never let the work of W. A. M. Fuller be spoken of as failure. It did not fail wherever the reach of his influence extended. It is a precious legacy to the Church, to be treasured as an instance of rare and exalted consecration to missions. It is not so common for a man's life to be consumed in devotion to a great purpose that the Church can afford to pass lightly by such an example as this. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." Mr. Fuller's work will remain, and if we mistake not, his name will be forever associated with the missionary work of our Church as that of one of its great benefactors.

The Board of Missions in leaving it optional with the contributors to the fund to recall their contributions because the full sum of \$1,000,000 was not raised,



did just what Mr. Fuller in his sense of exact justice desired. Happily, very few so far have taken advantage of the right which was thus conceded to them, and since the object of the contributors was to help the work of the Board, it is not likely that any large portion of the fund will be diverted from the original purpose of its devoted founder. It is not to be doubted that the Board will find some fitting way to commemorate the work of the man to whom was due this noble effort.

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#### ANONYMOUS GIFTS.

OUR treasury received during December two munificent gifts from individuals. The first received was \$6,000 from three sisters in memory of a brother. The second was \$4,000, which the giver, who called at the Mission Rooms, laid down in fresh bank-notes, but declined to reveal his identity.

Such bountifulness toward our missions is very cheering. May such instances multiply, and may the givers who do these generous deeds find the fullest satisfaction in the doing and gather a good reward hereafter.

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#### DUTY AND RESULTS IN MISSIONS.

IN the course of his eloquent sermon at the opening of the late General Convention Bishop Whipple used the following language in reference to success or failure in missionary work:

We have nothing to do with results. It is ours to work and pray and pray and work and die. So falls the seed into the earth, and so God gives the harvest. When the Church sends out embassies commensurate with the dignity of our King, it will be time to talk of failure. Is the Kingdom of Christ the only kingdom which has not the right to lay tribute on its citizens? The only failure is the failure to do God's work. Was it failure when Dr. Hill of blessed memory laid the foundation for that Christian school which the wisest statesmen say is the chief factor in the regeneration of Greece? Was it failure when James Lloyd Breck, our apostle of the wilderness, carried the Gospel to the Indians? Did Williams, Selwyn and Patteson fail in Polynesia? Was it failure when Hoffman and Auer died for Christ in Africa? Have your great-hearted sons failed who have followed in the footsteps of the saintly Kemper and laid with tears and prayers foundations for Christian schools which are the glory of the West? Has the Gospel failed in Japan, where a nation is awakening into the life of Christian civilization? Never has God given His Church more blessed rewards. The century which has passed is only our school of preparation. The voice of God's Providence says: "Speak to the children of Israel that they go forward."

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#### A WONDERFUL OCCURRENCE IN CHINA.

FROM Wei-Hien, China, comes the intelligence that an American missionary lady, Mrs. Mateer, who had been engaged in famine relief work, had the high honor lately shown her of being taken through the city by an escort of literary men of high degree. They presented her with a beautiful banner and other tokens of esteem, and their escort was a very brilliant one. Such honor shown to a woman, and a foreign woman too, by China's proudest men!

This was a marvellous spectacle, and it evidences how men who are hardest of all to reach and influence in any other way, may be moved to admiration and esteem by deeds of charity and mercy, and loving personal service to the unfort-



unate and the suffering. Mrs. Mateer said that while she was being thus honored she tried to preserve a fitting humility, as she remembered times when she had suffered quite different treatment at the hands of the prejudiced and unfriendly literati and gentry of China.

### THE EMPRESS OF CHINA.

A RELIGIOUS newspaper printed in China has the following:

At Pekin there is a pious lady, the wife of a foreign merchant, who spends her time in doing good. One day she went on a visit to the home of a Manchu lady of high rank. She took copies of the Holy Scriptures. A young lady was present who took great interest in the conversation. She heard the old story of the Gospel of Jesus, who died for a world of sinners. The young lady bent forward to catch every word; and, when the Christian visitor had concluded, she said: "I am glad you have come to tell me this. Some day I will have a place built where people can meet to worship this God and hear this Gospel preached." This young lady is now the Empress of China.

### A RECENT AMERICAN CAVILLER.

THE attempt of Mr. House in his story "Yone Santo," published in the *Atlantic Monthly*, to depreciate the character of Christian missionaries in Japan, has called forth from various sources not missionary, vindications of their worth and of the results of their labors. The *Japan Mail* gives an extended review of the novel and flatly contradicts both the specific statements and the general impression which the book makes. That journal is not in agreement theologically with the missionaries, and cannot be suspected of partisan bias toward missionary operations, but it most heartily recognizes the intelligence and abilities of the missionaries, and declares that they are "doing indisputably good, moral, and elevating work for the people of Japan."

The *Mail* says of Mr. House:

He claims that he has thoroughly studied the subject for twenty-five years, and that he knows whereof he speaks. We affirm that for twenty-five years he has been strengthening a prejudiced opinion by partial observation, and that his light thereon is darkness, and we have had as good opportunities of judging, and for as long a time. The government and intelligent people of Japan recognize and appreciate the good which our author persistently ignores. The ladies' societies and schools have done more for the womanhood of Japan than any other force, and are more trusted and sought after by the Japanese authorities and people than any other elevating agency. The attitudes ascribed to representative missionary ladies in the story are simply impossible; the conversations on religious subjects have an utter woodenness that shows our author floundering out of his depths; they are absurdly untrue to life. The charges of bad food and unsanitary conditions in the schools, and consequent attacks of cholera, are false. A practical refutation of the slander against these schools is that, though with the years they have rapidly increased both in size and number, they are crowded with students, and almost every town of any size in the empire seems anxious to have one established within reach of its daughters.

THE Gleaners' Union, an association of members of the English Church Missionary Society, held its third anniversary meeting in London on the first day of last November. The total membership since the organization of the union has been 18,894, and during the last twelve months 5,575 new members were enrolled.



## BRIEF MENTION.

WE have received an invitation to attend the consecration of the Rev. Anson Rogers Graves, missionary Bishop-elect of the Jurisdiction of the Platte, in Gethsemane Church, Minneapolis, Minnesota, on the Feast of the Circumcision, January 1st, 1890.

THE subscriptions for the Missions House during the month of December amounted to \$27,800; the largest subscription being \$10,000, and the smallest, five dollars. Generous impulses at the beginning of a new year should send the subscriptions of January beyond those of December.

IT is desirable that Lenten Offering Boxes be ordered without delay to make sure of receiving them in time for distribution the Sunday next before Lent, February 16th.

WE have issued a Church Calendar for 1890, containing useful information about missions. It contains also the Lessons and other directions for services, and is designed particularly for the convenience of the clergy; but as we have been enabled by special gifts to print an extra edition, we will send a copy to any person upon the receipt of a stamp for postage.

WE have mailed to the clergy a packet containing the Annual Report on Foreign Missions, a copy of the Church Calendar for 1890, and a form for individual subscriptions for the support of missions. These will be sent to any address upon receipt of stamps for postage.

THE Cathedral of St. Augusta, built in memory of Mrs. John Jacob Astor, at Sioux Falls, South Dakota, was consecrated on Wednesday, December 11th, and on the Friday following, St. Paul's Church and Students' Hall, at Vermillion, South Dakota, were consecrated. A visiting party consisting of Bishops Hare, Worthington and Gilbert, with a number of clergymen, were welcomed *en route* at Elk Point, by the Rev. J. V. Himes, who is described as "a man who at eighty-five years of age preaches the Gospel like the youthful Stephen, and fights for the Church like the stripling David."

THE frontispiece of this number of the magazine gives a fine view of Christ Church, Crow Creek Agency, in the Jurisdiction of South Dakota, with the mission house immediately adjoining the church, and various agency buildings to the right of it. The picture is copied from a photograph furnished to us by the Rev. H. Burt, the missionary in charge of Christ Church, and is especially interesting from the fact that it represents the agency as it appeared during a recent meeting of one of our Indian convocations. Only a part of the camp of the large number of Indians gathered there is shown in the picture.

THE third annual convention of the Church Students' Missionary Association will be held at Cambridge, Massachusetts, beginning on Friday, January 10th, at 3 o'clock P.M., and ending on Saturday evening, January 11th. Among the speakers are Bishop Dudley, the Rev. Dr. Phillips Brooks, the Rev. A. C. A. Hall, the Rev. Dr. Alexander Crummell and Mr. R. Fulton Cutting. Dean Lawrence, of the Cambridge Divinity School, will make the address of welcome, and the Bishop of Massachusetts will deliver the closing address. Essays will be read by students, members of the association, upon practical questions relating to missions.

THE Rev. F. Nevill, the principal of Fourah Bay College, a missionary school of the Church of England in western Africa, died recently. In one of his latest letters he wrote as follows: "The heathen here make offerings of food before the little covered places



where lie the small stones supposed to contain the spirits of their ancestors. In England we give birthday presents to our relatives and friends while they are alive; but our offerings cease when those we love are called up higher. Might we not continue these offerings by dedicating to God's service year by year, as the birthday comes round, the amount that we should probably have spent in the usual present? I, at least, shall endeavor to carry out my own suggestion."

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WE invite attention to an article on another page concerning Henry M. Stanley, from the *New York Tribune*. Such a tribute to Christian faith and to God's providential ruling in the affairs of men is very significant in the editorial columns of a secular journal.

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THE Rev. Dr. A. W. Loomis, a missionary to the Chinese in San Francisco for the past thirty years, says, in a recent letter: "The decrease in the number of the Chinese since the restriction acts has been very decided, great and apparent." The Marquis Tseng, one of the best informed and most influential of Chinese statesmen, says of our legislation, that "it seems only to be made a scourge for the especial benefit of the Chinese."

### WITH OUR CORRESPONDENTS.

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THE Rev. N. D. Stanley, missionary of this Society at Sheboygan, in the Diocese of Fond du Lac, writes: "There seems to be a growing interest in the missionary work of the Church. My method of gathering missionary offerings is, perhaps, peculiarly my own. At Advent I give out the mite boxes, asking the people to keep them one year. They were returned on the First Sunday in Advent with about forty dollars. This, from a mission of twenty-eight communicants, is doing well, I think. Half the amount goes to diocesan work and the other half to the Board for Domestic and Foreign Missions."

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LETTERS from Japan, received just as we are going to press, bring us the very tasteful programme of the services of consecration of Trinity Church, Tokio, December 1st, the First Sunday in Advent. Bishop Williams writes: "Yesterday was another red-letter day in our calendar. Our new church was consecrated in the morning, and a special service in English was held in the afternoon. The building was filled with Japanese at the morning service, and a large congregation of foreigners gathered (at the service in English) in the afternoon. The church is praised by all who see it, and great credit is due to Mr. J. McD. Gardiner for the plan and for the care that he has taken in seeing that it was thoroughly carried out." The Rev. Mr. Francis says: "The consecration services were most impressive and the large congregations inspiring. The St. Margaret's School girls rendered the music admirably at the morning service. It is really surprising how well they sing." The Rev. V. M. Law, M.D., writes: "Yesterday the new church was consecrated under the name of Trinity Church. The building was packed from the chancel to the outside door with Japanese. The service was in the vernacular, and fifteen clergy were present, three of whom were natives. Four long hours were required for the service, and 184 people communicated, 152 of whom were Japanese. The sermon was by Mr. Tai, and seems to have been such an effort as would warrant his speedy advancement to the Priesthood. The whole effect of the building is very imposing for this country, which can boast of no other place of Christian worship nearly so substantial and good. Nothing but praises are spoken of its architecture and acoustics. The service in English occurred at three o'clock, and was attended with another full house of foreigners from Tokio, Yokohama and the surrounding provinces. Mr. Cole preached the sermon and, as was to be expected on such an occasion, outdid himself. The finishing of this cathedral-like edifice seems to mark an epoch in our mission in this land. Photographs will be taken at once and sent to the Mission Rooms. Services are to be held hereafter every Sunday



morning and evening, in English, besides the Japanese services. There will also be a Sunday-school, of which the writer is to be superintendent. Mr. Morris presented an elegant marble font, costing over \$200, which was a complete surprise to the Bishop. To Mrs. Gardiner belongs the inception and execution of the scheme which gave Mr. Morris the high privilege of furnishing the font."

THE Rev. C. S. Cook, the native Indian clergyman whose addresses at the East during the General Convention were very highly esteemed, writes us the following from Pine Ridge Agency, South Dakota, which will be read with great interest: "After recovering from a severe illness of two weeks in Indiana, we were not only glad but most thankful to get back to our own little home and to our loved work. The poor people and the government boarding-school children were as much pleased at our return as we were grateful to be safely brought back to them. Their welcome home has been quite touching. Our congregations everywhere are even larger than when I went away, and a greater attachment to the Church and greater enthusiasm for it now exist than ever before. The great zeal, patience and skill with which the catechists held together our people, and influenced others and drew them to the dear Church, deserve the highest commendation. On the Second Sunday in Advent, for the first time in six long months, I had my usual four services—including the celebration of the Lord's Supper and the administration of Baptism. I wish you and other friends of Indian missions could have dropped in upon us that day, last Sunday, or during the progress of the daily Evening Prayer any day, and seen the crowded congregations and heard the simple but most hearty singing and responses. I am sure you all would say, 'The red man *can* be Christianized and civilized.' Large classes for adult Baptism are awaiting me at all the chapels and most of the preaching stations, as well as eight or ten couples, candidates for holy matrimony. Of course, after so long an absence from the field, there is a looseness of the screws here and there in the work; yet, on the whole, the men in whose hands I left the entire work have done their duty, and the people have shown their loyalty to the Church, and, therefore, I have nothing but the sincerest gratitude to God for having so lovingly preserved His work and His own. Mrs. Cook and I are full of work in getting ready the numerous little presents (kindly sent us by friends at the East) for the eleven or twelve Christmas trees that I hope to have at as many places. I cannot see how you eastern people endure to live under such continuous wretched weather, when such a succession of magnificent days can be had as in South Dakota! In consequence of this weather, we are both almost ourselves again since returning to 'the land of the Dakotas.'"

### STANLEY—EXPLORER AND MAN.

THE greatest feature of the wonderful journey which has just ended on the African shore of the Indian ocean is not the magnitude of the enterprise itself. It is not the happy saving of Emin and Casati and their followers. It is not the vast store of information that is added to the world's knowledge of the geography and natural history of equatorial Africa. It is not the promise which is unfolded of the entrance of civilization into those dark and savage recesses. All these are great. But the greatest is the man who made them possible. While we are rejoicing in the results of the expedition and endeavoring to reckon up their value to

mankind, it is fitting to look first and most earnestly at Stanley himself, as he is to be seen in the story of his adventures, and best of all, as he unconsciously portrays himself in the characteristic letter to the editor of the New York *Herald*, which we reprint on the eighth page.

What will first impress the reader is the great explorer's simplicity and modesty. He knows that the world's ear is strained to hear his every word. Yet he makes no loud trumpeting. He waits for an invitation to speak, and then enters upon the most marvellous narrative of the age in almost a deprecating fashion. He shows himself, as



Tennyson wrote of the Iron Duke, "in his simplicity sublime." In the first person he must speak, but it is oftener "we" than "I." He tells of the work of his comrades, even of the humblest of his dark-skinned aids: "They have faced dangers every day"; "they have borne all that was imposed upon them." There is not one, from Jephson and Stairs down to the most obscure of the unnamed natives, to whom this gallant chronicler does not give a higher meed of praise than he reserves for himself.

Another impressive feature of the scene is Stanley's resourcefulness. His plans were often brought to nought by the failure of others or by unexpected obstacles. "Death and disaster, disaster and death" encompassed him. The average man would have given up the seemingly hopeless task and saved himself, and the world would not have blamed him. But this man was ready for any and for every emergency. New obstacles only meant new energy. Like Moltke before Sadowa, the frustrating of one plan merely called another into use. We can find pity for his suffering comrades and horror at their fate all through his letter. We can find full appreciation of all the terrible circumstances of that mid-jungle march. But what we cannot find, search as we may, is one single word of doubt or fear or hesitation. His was "a heart for any fate," and a heart, too, as unwavering and relentless

as is fate itself in pushing onward to the goal.

Strongest, perhaps, of all the characteristics of the man which are revealed in this thrilling recital, is his constant, reverent and dominating faith in God. This trait, which was possessed to such a degree by those kindred spirits, Livingstone and Gordon, was long ago developed in Mr. Stanley, and his successive adventures have only deepened and confirmed it. A psychologist might find much food for speculation in this—in the effect upon the soul of wanderings through vast solitudes and of communion with nature in her most luxuriant, her most desolate and her most savage moods. But fine-spun theories aside, here is the significant fact, that the most heroic of living men is also one of the most devout. He sees nothing unmanly in being religious. He is not ashamed to say that he believes in God and trusts in Him for guidance. He repudiates what the vulgar call luck and the unbelievers chance. To him the wisdom and the monitions of a Supreme Power are a tremendous verity. It is with the frankness of a most inspiring faith that he concludes his self-told Odyssey with the fervent cry, "Thanks be to God forever and ever!" And to this every one who appreciates high achievement and exalted manhood will add his thanks for the life and the ennobling example of Henry M. Stanley.—*New York Tribune*.

### RECEIVING A HUNDRED-FOLD.

At the last English Church Congress a paper was read by Sir J. H. Kennaway on the reciprocal relations between the Church in England and its foreign and colonial missions. The following is an extract from the paper, teaching truths which are as applicable, in general, to the Church in the United States as to the Church of England: "Our best men must not be grudged: Antioch had to relinquish its Paul and Barnabas in obedience to the higher call. Was our Church the poorer for taking Selwyn from a curacy at Windsor and sending him to build up the Church in New Zealand?"

"The defence of England no less than the building up of England's empire has been carried on across the seas, and those who go forth to fight her battles by sea or by land occupy the first place in the ranks of honor as of danger. Should it not be so

with the missionary in public estimation? If the Church's fighting line is thus to be honored and strengthened, increased means must be found for its support. Our contributions must be worthy of the object. It can hardly be said that they are so now. What a miserable pittance is doled out for missions compared with what we spend on home objects! A yearly collection, often grudgingly given, is, alas! too often all. When the annual meeting has been held we feel that we have earned a year's freedom, to be enjoyed with an easy conscience. We do not act like this with our soldiers abroad, or with explorers like Stanley and Emin. All England is on the watch for their news; we note every vantage gained, every desert crossed. We rejoice in their successes; we grieve over their disappointment or delay. The noble work done by our great societies



needs no eulogy at my hands; but surely it is not too much to ask that the whole Church, as a corporate body, waiting for the coming of her absent Lord, remembering that this cannot be until the Gospel be preached for a witness among all nations, should not only watch and pray and give, but interest and inform herself and her people as to the progress of the battle, and the fulfilment of the condition which is to be antecedent to the end!

"My demand is a large one, but it ought not to be difficult to show that for what the Church at home does or gives, she will receive in return a hundred-fold. Inspiration, enthusiasm, self-devotion, are what she seeks in her children to enable her to carry on her tremendous warfare at home against ignorance and unbelief, against sin in its more open forms, or against the more insidious snares of covetousness or worldliness. Where shall the inspiration be gathered (it is invidious to name one where hundreds claim admiration) better than from the story of Henry

Martyn and Bishop Patteson, of Steere and Hannington, of Shergold Smith and Maxwell Gordon, who laid down their lives in the mission cause? Whence should it come in richer volume than from the living examples of men like Bickersteth, seeking to bring cultured and enlightened Japan into obedience to Christ; from Moule, working among the tenacious and slow-moving Chinese; Horden, translating, in a temperature twenty-five degrees below zero, the Prayer Book and the New Testament into the Indian language, and, in a diocese equal in size to Europe, baptizing 5,000 Indians out of 10,000 who inhabit the vast regions of North-West America? Who will not be fired by the example of Bishop Smythies, trying, with his life hourly in peril, to make the degraded races of central Africa realize the ideas of God and of His love? Will not these martyr memories, these stirring tidings from the front, cheer the heart and nerve the courage of many a toiler at home? Shame on us if the gaps are not quickly filled up."

### DISCUSSING THE MISSIONARY.

THE missionary is just now somewhat to the front. His presence in the world is nothing new, but the attention he is attracting at present is phenomenal. He figures largely in the religious and often in the secular press, with now and then a place in the foreign telegrams. He is in half the monthlies and all the quarterlies. He is frequently a subject of comment in books of travel and exploration. He appears in the rôle of a foreign correspondent, and is on the platform of religious conventions at home and in the pulpits of our churches. A theological controversy rages about him and his function in current discussion which has its echoes even in the novels of the day. Dr. Munger, in the *Forum* for last June, has a spirited article with the suggestive title, "What is the Missionary Doing?" He credits him generously and kindly with a general uplifting and civilizing function where the world most needs a helping hand, but proceeds serenely to justify him from any complicity in what he considers the recently-exploded theory that men require the Gospel this side of the grave. The missionary's contributions to various departments of knowledge are growing into a respectable library. He has a remarkable following of

monthly reviews and magazines which seem to be exclusively devoted to the cause he represents and circle about him and the work he is doing. He handles millions of dollars annually, and requires societies and boards and secretaries and treasurers and in some circumstances even ambassadors and consuls to give him advice and support. He is dined, and comes near being wined also, at some of the most coveted tables at home and abroad. He is in many cases trusted and honored by the rulers of foreign countries and has a remarkable influence in the social, intellectual, moral and religious development of the awakening nations of the East. He is sometimes an obscure or indirect factor in politics and commerce, although usually he gives close attention to his own especial business. Personally he is an object of considerable scrutiny and comment, which, although usually favorable, is sometimes quite otherwise. . . .

In the meanwhile the missionary goes quietly and patiently on with his work, than which, for serious responsibility, and far-reaching influence, and fragrance of spirit, and charm of unselfish love, and power of uplifting and transforming energy, we know no higher and sweeter task for loving hearts,

# DOMESTIC MISSIONS.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....*

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People.....*

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## COMMISSION ON WORK AMONG THE COLORED PEOPLE.

The Commission met on the first day of October last at No. 25 Bible House, New York, at 2.30 P.M.

Present: The Bishop of Kentucky, chairman; the Bishop of Maryland, the Bishop of Florida, the Rev. Dr. Eccleston, the Rev. Dr. Newton, and Messrs. Davis, Bryan, King, McCall, and Pellew.

After prayer by the chairman, the minutes of the last meeting were read and approved.

The statements of the treasurer for June, July, and August were presented.

From the statement for August, it appears that the deficiency for the year 1888-89 was \$1,873.93.

Total contributions for the year, "for Work among Colored People," \$16,098.42.

Appropriation of the Board of Managers for the work of the Commission, \$12,000.00.

Total receipts for the year (including balance on hand at beginning of the year), \$32,234.12.

The chairman reported that he had carried out the instructions of the Commission in reference to the Allis bequest; and that he had, as requested, written to the Bishop of Tennessee, expressing the good wishes of the Commission about the establishment of the Theological Hall in connection with Fisk University, and explaining why the Commission could not make the appropriation requested for that work.

He also reported that he had presented to the Board of Managers the application for an appropriation for the first quarter of the present fiscal year at the annual rate of \$20,000, with the request to assume and pay any deficiency that might exist for the year 1888-89; and that the Board had granted the requests. He read a communication from the Associate Secretary of the Board,

reporting the action of the Board at its meeting on the 11th of June, 1889.

The Bishop of South Carolina submitted his nominations and schedule for the first quarter of the current fiscal year, which were approved.

The general secretary was instructed to direct the general missionary to report at once to the Bishop of East Carolina, for work in his diocese.

A letter was read from the Rev. C. B. Perry, reporting his work among colored people in the Diocese of Tennessee.

The Bishop of Kentucky, for the Committee on King Theological Hall, reported that the Bishops had invited the Rev. R. W. Lowrie to become the warden; but that he had declined. They then elected the Rev. H. R. Pyne, of the Diocese of Maine. Mr. Pyne, having accepted the position, and being present at the request of the chairman, was presented to the Commission, and made a brief statement of his views of the work he had assumed.

The resolutions of Judge Davis, offered and considered at the last meeting, were again considered; but final action was not reached.

The Bishop of Kentucky read a letter from the Rev. Giles B. Cooke, tendering his resignation as a member of the Commission.

On motion of Mr. Davis, the chairman was requested to communicate this resignation to the Board of Managers.

The chairman reported that, as there had been no special action on the subject, he had, as chairman, prepared and presented to the Board of Managers, at its September meeting, the annual report of the Commission.

The action of the chairman was approved,



On motion of Mr. King, the Commission unanimously passed a vote of thanks to the chairman for the manner in which he had discharged the duties of his position, and for his zeal in the interests of the work committed to the Commission.

On motion, the Commission adjourned, subject to the call of the chairman.

A special meeting of the Commission was held in New York October 4th, at the call of the chairman.

Present: The Bishop of Kentucky, the Bishop of New York, the Bishop of Maryland, the Bishop of Florida, the Rev. Dr. Eccleston, the Rev. Dr. Newton, and Messrs. Davis, King, Bryan, and Pellew.

The resolutions of Judge Davis having been again considered, the Rev. Dr. Eccleston offered the following supplemental report with resolution; and the report and resolution were unanimously adopted, as follows:

"The Commission for Work among Colored People beg leave to report the following, which could not be completed in time to be included in its regular report to the Board of Managers:

"The two and a half years' experience of the Commission leads them to come and respectfully ask of this Board of Missions careful consideration of this work among colored people, with a view to meet its requirements, and to accomplish the purposes designed—whether the Board, or the General Convention at its request, are ready to complete such provision at this time, or only to initiate action now, looking to its completion, say three years hence. It is needless for your Commission to say that they have by no means accomplished what they had wished or hoped for, when they began their task; although they are not conscious of neglect of all reasonable effort to meet and discharge their duty.

"Also, they have to deplore the failure of the Church to give them the pecuniary support which they had good reason to expect, considering not only the call of this body for \$50,000, but also expressions of good-will from many clergy and laity, and promises which, unfortunately, have not been fulfilled. And they have found that even promises, indefinite as to time of payment, are poor substitutes for collections and contributions.

"But your Commission are by no means

disposed to feel that it has suffered treatment or had experience different from that of other committees for like purposes, in this and other communions. Indeed, they know only too well how hard pressed the parochial clergy are to meet the many demands upon them for money; and they know also that too many influences seriously affect the work which you have committed to them, to make them willing to single out for censure any one adverse condition which may have affected their pecuniary support.

"And besides, your Commission are bound to acknowledge, and do most gladly acknowledge, the active and generous support of a large number of the men and women of this Church, and the good-will of many others, whose ability was not equal to their inclination.

"Again, the Commission can trace too much good to the cause in hand, resulting directly and indirectly from their efforts, not to record their gratitude to the Head of the Church that so much has been accomplished. For, first, there are decided indications that a wider and more intelligent interest in the work exists in the Church to-day than existed three years ago, and that among the people of both races; secondly, there has been a reaching out of the work on old lines, and a decided attempt on new ones; for, thirdly, during the year just passed, depending upon the generous and faithful backing which the Board of Managers have always given them, the Commission attempted a very decided advance; and but for circumstances which it was difficult to foresee and provide against, they would have closed the year without debt, and probably with a balance in their favor. As it is, a deficiency which only last June threatened to reach \$8,000 or more, has fallen to a little over \$1,800. It must also be remembered that, during the year, between one-third and one-half more than has ever been contributed directly for this object heretofore has been collected for the current work; to which must be added \$20,000 given and paid for King Theological Hall, in Washington, which altogether makes up a sum more than three times as much as was ever collected in any one year for this work, so far as your Commission are advised.

"This work at King Theological Hall in Washington was undertaken and completed at the order and direction of the Missionary

Council of the Church; but out of the same suggestion made in this Commission, from which King Hall came, there has come, under the earnest and faithful work of the Bishop of Tennessee, a like institution near Fisk University at Nashville; and while our threatened treasury would allow no larger appropriation to that diocese, we do offer sincere congratulations, and bid God-speed, to that earnest Bishop and his assistants in the good work at Hoffman Hall.

"But your Commission, while devoutly thankful for what they have been allowed to accomplish, or at least attempt, feel it right to say to the Board of Missions that, owing to the law of the Church, the Commission bears to the dioceses on the one hand, and to the Board of Managers on the other, a relation which must be characterized as awkward, to say the least; and it is difficult to see how its existence can be else than temporary, unless the General Convention should take further canonical action.

"But if the Board of Missions and the General Convention are not prepared at least to initiate such further legislative action, the Commission ask that, in whatever way the work may be continued, under the advice and direction of the General Con-

vention, care be taken not to imperil the advance already gained, and especially the educational work at King Hall, Washington.

"To bring this in practical shape before the Board of Missions, we offer the following:

"*Resolved*, That this report of the Commission be referred to a committee consisting of two Bishops, two Presbyters and two Laymen, with instructions to report as soon as possible to the Board of Missions, with a view of bringing the matter directly to the attention of the General Convention."

On motion, the Commission adjourned.

Another special meeting of the Commission was held in New York, October 23d, at the call of the chairman.

Present: The Bishop of Kentucky, chairman; the Bishop of Maryland, the Bishop of Florida, the Rev. Dr. Newton, and Messrs. Davis, Bryan, King, and Pellew.

On motion of Mr. Bryan, seconded by Mr. Pellew, the following resolution was unanimously adopted:

"*Resolved*, That appropriations for the second quarter of the present fiscal year, *i.e.*, from December 1st, 1889, to March 1st, 1890, be, and they hereby are, made on the basis of the existing appropriations."

### GOOD WORK AMONG COLORED PEOPLE IN NORTH CAROLINA.

WORK has been undertaken among the colored people at Noise, in Moore county, and is of great promise. The people have come to us from the African Methodist Episcopal Zion denomination, and we did not know anything of them until we received a letter about a year ago. This, as you may suppose, was a surprise, and on inquiry a second came. Then a visit was made them by the Rev. F. L. Bush and myself, accompanied by one of the students from St. Augustine's School, in Raleigh, and then the inwardness of the whole movement was shown us.

It appears that this congregation of "New Zion," had been for some two years dissatisfied with the methods of the denomination to which they belonged, and had contemplated severing their connection with it. They were almost unanimous in this, and the trustees of the church were assenting, so they thought all they had to do was to turn the whole thing, church building, congregation and all, over into the hands of the Church of

their choice. They had no settled preacher at this time, but there was living in the neighborhood, a deacon, whom the congregation of the Zion put in charge of the circuit to "hold the fort," and protect the interests of the conference.

At our first visit, on the Saturday afternoon before the Sunday we had been invited for, we had a meeting of the trustees, and the deacon was there to meet us, charged with authority from the conference to stop all intrusion. We had an amicable conference, in which it appeared that the deacon was in charge of the circuit and had his regular appointment for preaching the next day. This being the case, we declined to interfere in any way with his appointment, but requested the use of the church building for an early service the next day for ourselves and any who wished to be present. This was kindly granted, and at nine o'clock the next morning we had a celebration of the Holy Eucharist, and afterward held an instruction for a considerable number who



had meanwhile gathered. This was very interesting. There were four of our party (two white and two colored), and we divided the congregation into four companies—men, women, boys, and girls, and taught them in the Catechism as long as the time allowed. Then we took our carriages and departed amid the entreaties of the congregation to us to remain. As we drove away to get home for a night service (thirty-five miles), one woman, more anxious than the rest that the matter should not end there, said, with considerable animation: "Dash letters to 'em; dash letters to 'em!" And one of the men said: "Do what ye ken for us, and we'll do what's right as nigh as we know how."

Of course it was evident that those who wished to sever their connection with the Zion had no claim upon the church, which was clearly the property of the conference. They must therefore purchase a property and build them a church. This they proceeded to do. On the First Sunday after Trinity, June 23d, I spent Sunday with them, and had services morning and afternoon under an arbor they had erected in the woods for that purpose. The Second Lesson at morning service contained the story of St. Philip and the Ethiopian, and I then thought we should call the new church when built, St. Philip's.

The student from St. Augustine's (colored) who accompanied us on our first missionary journey, was sent to teach a day-school among them, and was licensed by Bishop Lyman as lay-reader and catechist in July. While he was with them they purchased an acre of land in a favorable location, and went to work to build. They contributed the timber, hauled it to the mill to be sawed, and in due time, put up and enclosed a building to serve as a chapel and school-house. The lay-reader remained with them nearly three months and then returned to the school in Raleigh.

During his stay he worked admirably among them, and showed judgment, tact and courage most commendable. As an instance of this I venture to make an extract from one of his letters during this time: "Hitherto I have been visiting my people on Sundays after the service; but on Sunday last I commenced the first of my evening services, which I shall be glad to continue

if you have no objection. I had found on visiting that a large number of young men employed themselves on Sunday evenings by pitching marbles, pennies, and with lots of other unbecoming games. On Sunday evening last I visited one of their dens, and requested them to join me in a service. After some deliberating they consented, and, having my books with me, we had a hearty service. At the close of the service I requested them to come every Sunday, so I shall continue them, first at one house and then at another, the time and place to be announced at the morning service . . . I can see nothing at present but a little trouble, and we might take the whole of this county for the Church."

During this time they were worshipping in an arbor or in the open air, and the reports of the catechist show considerable numbers present at Sunday-school and service. His last report after his work in the summer contains a list of eleven families, comprising sixty-eight children, who have identified themselves with the work, and besides the heads of families there are thirteen candidates for Confirmation.

After the summer's work, through the kindness of the Rev. Dr. Sutton, principal of St. Augustine's, I was enabled to secure the services of Mr. Trott on one Sunday in the month, and on December 1st he will open school again for six weeks and carry on services, etc.

The church building is not yet in proper condition for the cold weather, but the material is on hand, and I hope it will be ready.

Now the question comes—shall this work be sustained? The people have very little money. They have worked well and are willing to work, and give what they have. Can they be helped? What we want is help to sustain the lay-reader at this point, and when he is ordained, to assist in his support. We want also at once a small house built for his accommodation, and to serve as a rendezvous on missionary journeys. He has a family (a wife and two children), and any help for them would be thankfully received. We want a stove for the school-house and chapel, and will want a small organ for the services. The cost of finishing the chapel will be from \$75 to \$100; the stove, say \$12; the house I cannot estimate, as the people will give lumber and a

good deal of the labor, but probably the cost will be \$100.

The lot on which the chapel stands is deeded to the trustees of the diocese. On it we hope eventually to have a chapel, a school-house and a house for the missionary,

and make it a centre of operations throughout the surrounding country. "Come over and help us."

W. WALKER,  
Missionary.

PITTSBOROUGH, North Carolina.

### THE INDIANS OF NEW MEXICO.

NOTHING has occurred to change the condition of the Indians in New Mexico within the last year. We have the same reservations for the Navajos and the Mescalero Apaches, and the same nineteen Pueblo towns. There has been a change of agents at the Pueblo agency, at Sante Fé, and at the Mescalero agency, consequent on the incoming of a new administration, but nothing has occurred to mar the peaceable and prosperous situation.

There was a fear at one time that trouble might arise from the desire of a few reckless men to invade the Navajo reservation in search of a mythical mine of marvellous richness, but fortunately the projected expedition was abandoned. The Navajos are steadily increasing in wealth, and are living happy and contented lives. Their population is now about 21,000 and is rapidly increasing. Their live stock is estimated as follows: horses, 250,000; mules, 500; burros, 1,000; cattle, 5,000; sheep, 700,000; goats, 200,000. The wool-clip last year reached 2,100,000 pounds. Their agent says that they are beginning to realize that the possession of so many horses is not advantageous, and some are exchanging their horses for cattle.

The Pueblos are the same industrious, moral, and orderly people that they were when first seen by Cabeza de Vaca, three and a half centuries ago. Having had the good fortune to obtain absolute titles to

their lands long before the American occupation, they are not subject to the changes of location caused by the avarice or caprice of the white man to which others have been subjected, and in their condition of peace and prosperity present a valuable illustration of what we may hope of other Indians when they are the absolute owners of the land on which they live and thus have an incentive to make permanent homes and improve their surroundings.

The number of Indians on the Mescalero reservation is now 474.

The Indian schools are all in a flourishing condition, and their influence on the younger generation will soon be manifest in the improved condition of the various tribes.

One suggestion, which comes from the Pueblo agent, is worthy of consideration and I think of adoption. It is that several of the most promising of the pupils at Carlisle or the local schools receive medical education. There certainly should be a good physician in each Pueblo village and on each reservation, and one of their own people would have far more influence in weaning them from over-confidence in their medicine-men than any stranger. The number of deaths among the children from small-pox, diphtheria, and kindred diseases is surprisingly large, and could be greatly reduced by the exertions of a resident physician.—*From report of Governor L. Bradford Prince to the Secretary of the Interior.*

### ALASKA AND THE ALASKANS.

THE Government of the United States is making a survey in Alaska, and letters were recently received in St. Louis, Missouri, from a member of the surveying expedition describing the country and people along the Yukon river. We take what follows from extracts from the letters published in the daily press. The writer says: "We have been steaming up the Yukon for eleven days, and are now 200 miles beyond that point on the river which is half-way be-

tween St. Michael and where I expect to go. We are making on an average five miles per hour, and expect to fall behind even this rate. This is a great river. Near its mouth it is almost twenty-five miles wide, taking in the various channels through which it reaches the sea. It much resembles the Mississippi. Our boat is small, and we are compelled to stop frequently for wood, much of which we are compelled to cut.

"Another cause of retarding progress is



the muddy water, which necessitates frequent cleaning of the boiler. When we left St. Michael we were given a flattering farewell, with flags flying and cannon booming. Every fifteen or twenty miles we came upon an Indian settlement. More desolate hovels you cannot find anywhere. The sexes of the natives are distinguished in their dress only by the length of their fur coats. The women wear their coats long behind, and the men's are cut of equal length all around. When you get close to them the women have another distinguishing feature. They have three straight lines tattooed on their chins. A man can take as many wives as he can support, and each one has to work as hard as possible.

"Further up the river the state of affairs is different. There a woman may have two or three husbands. The furniture in the native hut is very sparse, a few birch bark baskets, some spoons of ivory, wooden dishes, arrows, spears, maybe a gun, straw

mats, and furs. Everything smells worse than a soap factory. The people are literally covered with vermin. They are miserably poor. They get very little for the game and fish they have to sell. Both are so plentiful that we have tired of ducks, geese, and salmon.

"As I am writing, there are some magnificent mountains in sight. They remind me of the first range of the 'Rockies' in Colorado. In the woods there are lots of wild roses, and the hillsides are as green as any lawn in spring. It is difficult to believe that this is an arctic land when you observe the luxuriant forests, the green grass, the flowers, and mark how warm the days are. But dig down ten inches anywhere and you will find the ground frozen hard. At Mulato they have dug twenty-five feet to get water, and the ground was frozen all the way down. In spite of this the weather is so warm that every man is going around in his shirt sleeves. Mosquitoes are plentiful and ferocious."

### MISSIONARY INTELLIGENCE.

OREGON.—Bishop Morris sends us a letter received by himself from the Rev. W. Horsfall, one of his missionaries, and dated at Emmanuel Mission, Marshfield, Coos Bay, November 4th, 1889, from which the following is taken: "On my return from Port Oxford last Tuesday night, I found your letter of October 18th awaiting me. I have been from home eight days. I set out at the beginning of a storm, which continued almost without abatement until my return. It rained every day. Fortunately, I was provided for it. I bought a pair of rubber boots, a fisherman's oil suit and hat, before starting, and so clad I was proof against the weather. I stayed over at Bandon two nights and one day, and visited all the families belonging or friendly to the Church. I preached on the second night in Rosa's Hall. The congregation was small. Our services were disturbed by some people in the drug-store below amusing themselves with a violin.

"The next day I left in the rain for Port Oxford. The travelling down the beach was good, but after crossing New lake, was worse than bad. I was the only passenger. We made slow progress, and it was late in the afternoon when we reached the path which branches off to Cape Blanco light-

house, south of Sixes river. There one of the assistant light-keepers met me with a led horse, and we went through the woods in the rain and darkness five miles to the light-house, I carrying my valise before me on the horse. That night I baptized the light-keeper and his wife and five children.

"The next morning I left on horseback for Port Oxford. We were five hours in making the ten miles, the horses wading up to their knees in mud and mire in many places. I visited all the families in Port Oxford, and on the following Sunday, held services (morning and night) in Blacklock's Hall. A fisherman's ball, held by the cannery men, at Nay's Mill, had been held in the hall on Saturday night, and the room had to be cleaned on Sunday morning, and made decent for service. We used rough planks set on nail kegs for seats. The roof leaked, and the dropping of the rain made it quite uncomfortable for some among the congregation. Mr. McKenzie came in, notwithstanding the bad weather and roads. He is very faithful. He placed five dollars in the hat he took up the collection in. He is working hard for a church building, but does not meet with the aid he expected. I baptized an infant on Sunday afternoon.

"The journey home was a hard one. The

road along the bank of the Elk river was so deep in water that the stage just managed to ford through. Near Flora's creek we got mired and had a break-down. At New lake the horses waded through water about two miles of the way, and it was after dark when we reached Bandon. The rest of the journey home by steamer was easy and would have been pleasant but for the rain.

"Emmanuel Church, Marshfield, is complete at last. The building and all its appointments are very substantial. The style of architecture is Gothic, and the appearance both outside and inside is churchly. We have a Communion table, chancel-rail, organ, desk and lectern, and a small vestry. The chancel is carpeted and the centre aisle covered with matting. The pews are roomy and comfortable, with kneeling benches. They were made in Empire City from an eastern design. The church, finished and furnished, has cost over \$1,000 (the exact amount I cannot say), but we have a vestry meeting this week, when it will be ascertained. It is all paid for except \$116, which two of the parishioners have assumed. We held service in the church for the first time yesterday.

"My wife has been persuaded to open a school for girls. The Romanists talk of having a sisters' school here, and some of our people talk of sending their girls, as they do not like to send them to the public school on account of the unruly boys. My wife has secured a room, and has fourteen pupils. We shall begin our Sunday-school Sunday after next, if all is well. We are waiting for the catechisms, and trying to secure pupils and teachers."

WESTERN TEXAS.—The Rev. H. A. Grantham, missionary at Fort McKavitt and adjacent points, writes under date of November 15th last: "I have just returned from Sonora, Sutton county, a new town in a new county, started last March, consisting of a windmill and well, which two things are, or were, the beginning of the town, and without which it could not exist. It has eighteen houses, two stores, a good school-house, and six or eight tents, and several houses in process of erection. As it is attached for purposes of the law to Kimble county, I have attached it for purposes of the Gospel, and intend going there on a week-day once in two months.

"Going there, a journey of sixty miles from my last Sunday appointment, I was unfortunate enough, in the middle of the afternoon, twelve miles from my destination for that night, to take the wrong road, so that at nightfall I had to camp till moon-rise. Having built a fire, made coffee, fed my team, and spent some time in reading, at last the moon rose and I proceeded, but after midnight, having found no house, I camped again. Fortunately I was provided with food for the horses, matches, a hatchet and some pine wood for kindling. The night was cold, and as I sat by the fire trying to read 'How to Work a Parish,' my thoughts would turn toward the things immediately concerning myself, and again and again I wished that I had procured a pair of blankets better than the shoddy ones I carried. The night wore on. I dropped asleep and awoke repeatedly, and sought fresh fuel, and built up the fire. At 4.30 A.M. I started on foot, leaving the team grazing, and in an hour I came to a camp where I learned my mistake and got a correct course.

"I arrived at Sonora late that evening, and, owing to absence from home of the persons to whom I had written announcing my visit, they had not received my letter. However, I remained a day longer and held a service, using the Evening Prayer leaflets, and explained the service beforehand. I preached to an attentive congregation, and hope to secure here a church lot.

"While the loss of a night's rest may not affect most persons, yet, to one with an extraordinary capacity for sleep, it is at least a disturbance, and so after my service I was exhausted. Such things as these do not occur every day, and I only mention them to give an idea of the character of the work. A pastoral visit here sometimes means a day's ride. Very often you find that the person you seek has 'gone to Angelo,' or 'went to hire some Mexicans.' On the other hand, so nomadic are the people, from the nature of their work, that you may meet a man 100 miles from his home. The territory I have in charge is more than one-sixth the size of England and one-third larger than Wales, and yet in all that district there is not a railway nor a finished church building. Besides this, though traversed by treacherous streams, there is not one bridge."

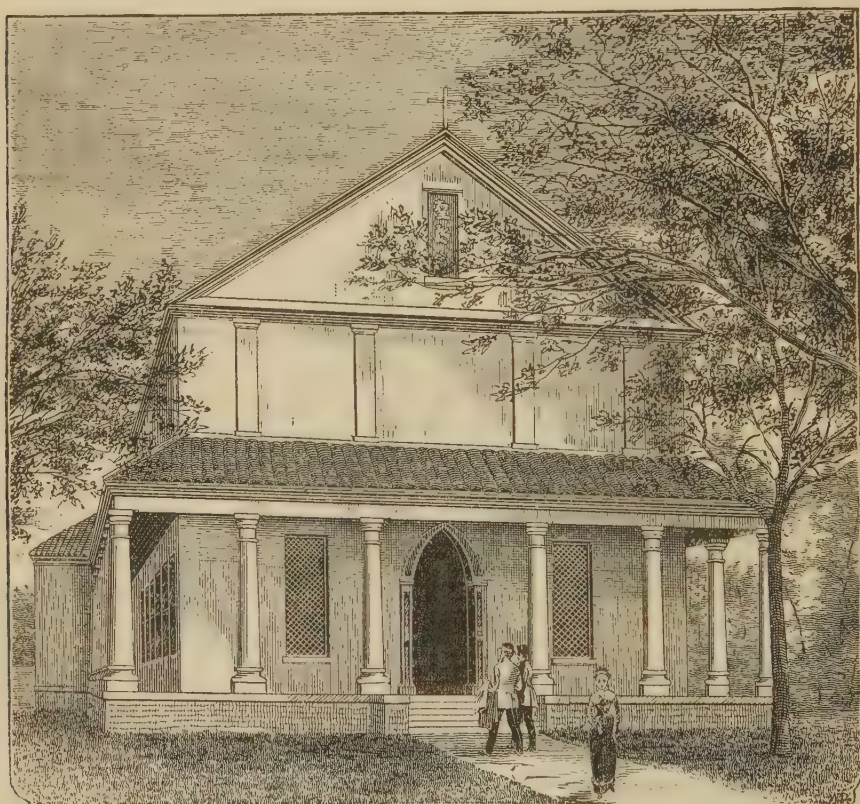


# FOREIGN MISSIONS.

## Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*



CHURCH OF THE NATIVITY, WUCHANG, CHINA.

THE new Church of the Nativity, at Wuchang, was consecrated by Bishop Boone to the worship of Almighty God on the morning of St. Simon and St. Jude's Day, October 28th last. Happily the day was fine, contributing very materially to the enjoyment of the occasion. The Rev. Messrs. Kwei, Yeh, and Hwang, with a number of

members of the Church, were present from Hankow.

The consecration began with a procession from the main entrance of the church to the chancel, the Bishop and clergy reciting the Twenty-fourth Psalm in Chinese. The services of consecration proceeded, as in the American Prayer Book, to the reading of the

Letter of Consecration by the Rev. Mr. Graves, when the Rev. Mr. Partridge presented memorial gifts of an altar cross, vases and candlesticks to be set apart for sacred use in the church.

Mr. Partridge then began to read a shortened form of Morning Prayer, Mr. Kwei reading the proper Psalms, Mr. Hwang the Lessons, and Mr. Sowerby saying the Creed and collects. A celebration of the Holy Communion followed, the Bishop being the preacher (from I. Kings. ix., 3) and celebrant, Mr. Graves reading the Epistle, and the three Priests present assisting in the distribution of the consecrated elements. Upward of 560 persons were present, of whom ninety-seven received the Holy Communion.

In his letter announcing the consecration of the church, the Bishop says: "To myself it was the very best celebration of the fifth anniversary of my being set apart to lead in this work. However short I may come, or however much the Church, which stands

back of her Missionary Bishops, fails to appreciate all that may be done by the love and zeal of her children, yet such events can but bring joy. They are proofs of past work, pledges of that to come. Mr. Graves and Mr. Hwang are earnestly endeavoring to do good pastoral work, and we must now look to efforts to reach out beyond, also. Mr. Partridge will begin services at our Fukai chapel, and perhaps also some work in the city suburbs. This will be a field of training for our candidates and evangelists. The new church is a plain but solidly built structure, and will, we hope, stand for many years. Advantage was taken of our being together, and of the present advanced stage of our work, to formulate some twenty mission rules, which will temporarily stand in the place of canons for our Native Church. All seem encouraged and ready for the winter season's work. My only regret is that I must come and go, while Hankow and Wuhu have no Priest in charge to care for them."

#### OPENING OF THE NEW SCHOOL BUILDING AT NARA, JAPAN.

THE Rev. Mr. Dooman writes as follows, from Nara on September 27th last, of the opening of the new building for his school at that place: "The expected day has just passed. It is not too much if I say it was the greatest day for Nara, and one to be remembered for a long time in the history of our mission in Japan. The day was very beautiful; no rain came until 10 p.m., when everything was ended. Of foreigners we had only two ladies—Mrs. Tyng and Miss Mailes. This being the opening of the coming year's work, other missionaries were unable to attend. The exercises began at 3 p.m., at the chapel. About 250 persons were present, perhaps three or four hundred standing outside. Among those present were the lieutenant-governor. The governor, being sick, could not attend. The mayor called in person, and said he could not be present because of urgent business. All the city officials, lawyers, judges, police officers, doctors and men of letters, were present. The ex-daimio sent us five dollars, and a letter of regrets. Mrs. Tyng, who has been in Japan more than nine years, said that she had not seen such a cultured Japanese audience in a Christian place of worship.

"Being the only clergyman present, I had to take all the religious exercises of the occasion. At first the school-boys sang 'Jesus, Lover of my soul,' in English, Mrs. Tyng playing the organ. Then I read the Thirtieth Psalm, then we sang 'Nearer, my God,' in Japanese, after which I made a short address. I was followed by Mr. Tamaki, who spoke excellently on the influence of education in Japan, and was followed by Mr. Ido, on the history of the school. Then came the address of Mr. Nijima, a nephew of the great Mr. Nijima of the Doshisha, and after him, the principal government physician spoke and read the address of another physician. These were followed by other addresses whose authors were unable to attend. Then came a boy of fourteen years, who is just now making a great sensation in Japan for his learning in the Chinese classics, and has opened a school in his own house to teach the Chinese. We then sang the 'Rock of Ages,' and the exercises were closed.

"The chapel (I am very sorry to say that we cannot devote it exclusively to religious services, as we have not enough room for other needs without it) was decorated, with evergreens, flowers and flags. The emperor's



portrait was in the centre; on its right side was a portrait of President Harrison; all surrounded with garlands.

"We had some Japanese exercises at 8 o'clock in the evening. Mrs. Dooman had a reception at the school, as we have no house; the covers were laid for thirty persons. The school was illuminated by 320 Japanese lanterns lighting up the whole school campus. Nothing grander have I seen in my life, if the opening of the Brooklyn bridge be excepted. Even some parts of the town were illuminated in honor of the occasion, and fireworks could be seen rising from the different parts of the city.

"The next day (September 26th) the school's doors were thrown open to visitors, men, women and children, from 8 A.M.

until 6 P.M. I think about two or three thousand visitors came. It was very interesting to see the stream of humanity flowing through the school grounds.

"The leading newspapers of Osaka and Kioto have full accounts of the day, and all speak with praise and encouragement. I could not have done better, so far as the history of the occasion was concerned, than to translate one of these articles; but it seemed to me a little personal, or rather flattering, and hence I send you only this short sketch.

"I am full of hope at present for the future of this school. In all my past life I have lived on hope, and prospered, too. There is no reason why I should throw away the rule which has helped me so much."

### GIVING TO FOREIGN MISSIONS.

THE *Southern Churchman* of December 12th last, contained the following letter from the Rev. Dr. R. H. McKim: "In a recent issue of the *Southern Churchman* your correspondent 'Patuxent' complains of the ignorance existing among the clergy of the large cities in Maryland of the needs of the Church in southern Maryland, and of their consequent neglect, alleging that 'every year thousands and thousands [of dollars] go to Japan, China, Africa and elsewhere, from some strange forgetfulness of the Divine injunction that a man should first make provision for those of *his own household of faith*,' etc.

"As one of the clergy cited by name in this connection, I desire to state that if 'Patuxent' will examine the journal of the last convention, pp. 161-2, he will find that the Church of the Epiphany, Washington, contributed to Foreign Missions the sum of \$699.68 out of aggregate appropriations amounting to \$30,387.98—that is to say, we were guilty of giving two-and-one-

fourth per cent. of all our receipts to the cause of missions among the heathen. He will also see that this church, besides about \$8,000 expended in charitable and missionary work in its own parochial limits, contributed to various objects in the Diocese of Maryland, chiefly missionary, the sum of \$3,689, and to objects chiefly of a missionary character in the United States about \$1,800.

"Your correspondent ought to know that the cultivation of the missionary spirit in obedience to the command of our Lord to 'preach the Gospel to every creature' by giving to Foreign Missions, *increases* instead of *diminishes* the contributions to missions at home and in our own diocese. Examination will show that the parishes which give most to Foreign Missions are also those which give most liberally to home missions. The missionary spirit is a tree which bears twelve manner of fruits. It cannot be content to labor exclusively for any one branch of the work of the Church."

### A DARK PLACE.

At a recent meeting in London, of the Gleaners' Union of the Church Missionary Society, Mr. Graham Wilmot-Brooke, who had just arrived from the Niger, said: "I have just come back from the darkest of the dark places of the earth, and I find how very hard it is to the most advanced sympathizers with missions to picture the awful misery and woe of the heathen lands. As

an instance, how much can you picture of such circumstances as these? A large town in the mangrove swamps of the Niger Delta, where, only a few months ago, 250 people were eaten in one day, and where, after I had been there for three days, six cannibal kings met together and passed a law, announced by sound of drum throughout the town, that any person who attended a Christian

place of worship would have to pay £500 for the native worship. Yet the next morning forty of these people met together and set to work to build a church, and two and three times a week the communicants, about sixty, used to meet in the classes.

"Another picture. A country higher up the Niger, inhabited by intelligent and partly civilized races, on whom the awful scourge of Mohammedan marauders has fallen. At the town where I was for some time, one portion of the population I came in contact with were nearly all traders,

staying for five or six months in the town, come from the great distance of 400 miles. They were not exposed to fierce fanaticism there. So little fanaticism was there, that I have preached at the door of the mosque to the Mohammedan teachers of the town, and they have listened readily to all the points of the Gospel again and again. But there was just this difficulty; if those people believed and were baptized, and went back to their own towns, there was every probability of their being assassinated on their return."

### ANNOUNCEMENTS.

*Africa.*—Doctor E. J. Tucker, medical missionary to Africa, writes that he was intending to sail from Liverpool by steamer "Roquelle" December 14th, and would be due at Cape Mount December 29th. He was taking on the same vessel one of the larger houses for that station, the construction of which he has been superintending. The other houses were soon to follow.

— Information has been received from the Missionary Bishop of Cape Palmas, that on October 12th he appointed Miss Dennis an assistant teacher in St. George's Hall, Cape Mount, in the place of Miss Williams, who had resigned.

*China.*—Dr. William A. Deas of Wuchang, who has been spending some time in visiting hospitals in England and on the continent of Europe, sailed from Liverpool, by the steamer "Umbria," December 7th last, and arrived at New York on the 16th; proceeding three days later to his home at Richmond, Virginia.

*Japan.*—At the stated meeting of the

Board of Managers held December 10th, Dr. John J. Sellwood of East Portland, Oregon, was appointed as missionary physician to Japan. At the same meeting, Miss Ida Goepp was appointed missionary teacher to Japan, the appointment to take effect upon the termination of her present engagement at Wilmington, Delaware, next summer. She is to be supported through the Woman's Auxiliary. It is expected that she will work in connection with Miss Aldrich in the Young Ladies' Institute at Tokio. It has been intended to appoint a second teacher for this school since its inception. It has now become necessary.

— Doctor and Mrs. Henry Laning left Osaka November 29th for their well-earned vacation. They sailed from Yokohama by steamer "Belgic" December 3d and reached San Francisco December 17th. They were expecting to come East immediately. It is seven years since Doctor Laning has visited his home, and nine years since his wife arrived in Japan.

### AFRICA.

#### BISHOP STEVENS MEMORIAL STATION.

THE Rev. G. W. Gibson, the senior Presbyter of the African mission, who, many years ago, was for a time a member of the household of the late Rev. Dr. H. V. D. Johns of Baltimore, and who otherwise was entirely educated in our mission schools, is now in charge of Trinity Church, Monrovia, of which parish for a long time he was the rector. Mr. Gibson, however, has never been satisfied to do only parochial work. He has always been reaching out to the native tribes in his vicinity. Indeed, no call seems to come amiss to him. During last

summer the children of his Sunday-school sent on a Lenten offering for General Missions, which he said would have been much larger than it was, except for the fact that in response to an appeal for the relief of sufferers at Cape Palmas, the children had undertaken to raise sixty dollars to pay for a portion of the supplies that had been sent down to Bishop Ferguson for his distribution.

Within the last year or two, Mr. Gibson has founded a station among the Veys and Kroos, near Monrovia, which he has named the Bishop Stevens Memorial Station. Ac-



ording to his report made in June, the work there is going on quite encouragingly, but not so well as it would do if he had a proper building in which to conduct the work. He asks for a chapel there, and says: "I would say that considerations of durability in this climate, suggest the propriety of erecting a chapel of wood and iron—wooden frame, shut in and covered with zinc. It ought to be large enough to seat 150 persons. Such a chapel could be put up for about \$850. If, however, this sum cannot be obtained, a frame building costing about \$400 will answer for several years. Whether the building be of iron or wood, it is desirable to have it neat and churchly, as it is to be built just across the bay from this town,

opposite the harbor, where it will be plainly seen from the city and from the decks of ships at anchor, as well as from those passing by."

Mr. Gibson, at his other out-station, St. Augustine's, Gardnerville, has a native chapel of thatch and bamboo with plank floor, and a frame mission house. For this chapel he wishes that he could have a bell, to cost about twenty dollars, and for the house a good eight-day clock.

In a later communication Mr. Gibson says that he needs very much, for St. Augustine's School, the sashes for eight windows, a swinging lamp for the school-room, a few garden hoes and rakes, and an axe, hatchet, saw and spade.

## CHINA.

### A TOUR BY THE BISHOP.

BISHOP BOONE, writing from Hankow November 11th last, says: "We leave to-night, God willing, for Ichang—my first visitation by river to the extreme bounds of my wide jurisdiction. Our party consists of Mr. and Mrs. Sowerby and their four children, going up to settle in their new home at Ichang; and of Miss Carter and Miss Hogg who accompany me to all points of this visitation, so as to see what such a visitation in central China really means. The lack of knowledge of our Kwan-hwa (mandarin) alone keeps them from entering into it all as we do. I trust to say more of work above here, when I have concluded that part of my trip, some three weeks hence, if all goes well.

"I will now tell of our special work at Hankow under the Rev. M. K. Hwang, Deacon. Last winter I authorized the breaking of new ground by renting a house some two miles from St. Paul's Chapel. A good one was secured in March and our Deacon and an assistant, named Hu, and Mr. So and his day-school moved there. Note that the change only meant a little additional rent for a better house than the one we had, and salaries and school expenses run along as before. The gain is that we reach a new and untouched field, where only one or two catechumens lived and therefore could do little unaided.

"On April 14th I had the first baptism, four men, one woman and one infant. On May 5th, six more were added as soldiers of Christ. Later Mr. Sowerby took charge

temporarily and baptized several. His annual report makes very favorable mention of this work. From time to time one or the other of us has visited the place for a celebration of the Holy Eucharist. Yesterday I held the first confirmation, laying hands on eight men and two women. These all are fruits of new work, those previously taught having been confirmed at St. Paul's on Low Sunday, April 28th.

"Under our new scheme of work Hu, the assistant, will come under training to be an evangelist, and Mr. Hwang, when older, will, God willing, take the added studies for the Priesthood. I greatly wish that I could hold out hopes of a self-supporting parish for him by that time, say five years hence; but I cannot do so, things being as they are. Of old, as our last evening's lesson teaches, it was the servants of Naaman's captain of the host, who heeded the Prophet and assuaged his disdain of Jordan and the word of command to wash and be clean. Shall we wonder that wealth or learning scorn baptismal waters and the way of His commandments now in China, more established in such things than Syria of old? Our Lord Himself turned to the lowly and the ruder men of Galilee, and by parable commands us to go into the highways and hedges to compel men to come in, that His table may not fail of guests when those of means go to their shops or their fields.

"I do not mean that this new work draws 'rice Christians,' for there is no margin of expenditure in the monthly accounts to

cover any doles even to the very poor. Contrarywise, I believe all are self-supporting and do not even look to get political aid from us such as Rome is said to give. Social advantages do not help here as often at home. Either a love of the truth as perceived more or less clearly, or perhaps sometimes a perception of novelty in the brotherly communion of Church life, is the only motive apparent to draw any to such a work in a native house with a rude, half-finished, upper room for the Church services. Below the Deacon Hu and the sexton live, and a guest-room, where meetings are held, is thoroughly Chinese, while across the street in a small house is the boys' day-school, with some twenty-odd pupils.

"Dear friends, pray for this work and the Christian brethren doing it for Christ's sake, and in your stead."

#### OPENING OF A NEW CHURCH AT WUCHANG.

The Rev. S. C. Partridge, writing from Wuchang, November 7th last, of the opening of a little church on the Fukai street, in that city, says: "We began last Sunday with eight communicants, and named it St. Thomas' Church in honor of the Apostle who is said to have been the first to bring the Gospel to eastern Asia. The Church of the Nativity is now the mother parish, and remains in the care of the Rev. Messrs. Graves and Wang, while the Rev. Mr. Tsen and myself go to St. Thomas'. We can hardly expect it to grow very much, as it is in a bad quarter of the city and among the

*yamens* (or official residences), but it will be a help to us in many ways, and a stepping-stone to establishing religious work in distant quarters of the city and outside the walls. The place is sadly in need of repairs; but we have little money for anything of this kind. The old dispensary used by Dr. Bunn is rotting in the timbers, and white ants have perforated the floor. I shall have this removed at once and add a little chancel and vestry-room to the church, as it has never been repaired since the great fire of 1884, the scars of which are distinctly visible on the front of it yet. The Rev. Dr. Babcock, of Ithaca, New York, has sent me \$100, and I hope to devote it to this purpose."

#### HOSPITAL EXTENSION AT SHANGHAI.

Dr. Henry W. Boone, in a letter from Shanghai, dated October 10th, 1889, says: "The Bishop and I are negotiating for the purchase of a corner lot in front of St. Luke's Hospital. Should we succeed in purchasing this valuable lot, we shall proceed to put up a special ward, with all modern improvements, for the use of women and children. We hope to do this out of the savings and investments of the hospital, without asking you for one dollar from home. We shall then have the women's ward entirely separate from the hospital for men, and can fit up the ward now in use for women as a male second-class ward, thus increasing our number of beds."

#### JAPAN.

##### MR. MCKIM'S WORK.

THE Rev. John McKim, writing from Osaka, November 7th last, says: "Since making my annual report we have begun work in a number of new places. One of these is Sakai, a town of 50,000 people, only seven miles from Osaka. The Russo-Greek, the Roman and the Congregational missions have been there for several years, but have not met with much success. One of our Nara communicants having moved there, I thought it a good opportunity to open a preaching place. One of our best catechists, who had been working very zealously for more than two years at Takata, needed a change, and Sakai appeared to be the very place for him. He went there the

first of July, and has gone ahead at high pressure ever since. Sakai being so near Osaka I have been able to visit there quite often. Last Sunday night (October 27th) I baptized our first converts, seven in number. One of those baptized is a girl seventeen years of age, who has been most faithful in her preparation for Baptism. Her father was formerly a *samurai* of rank, but owing to profligacy lost all he possessed and is now compelled to earn a livelihood for his family by polishing cutlery at very small wages. His wife being dead his daughter is house-keeper. During the late floods, which caused so much disaster in the provinces of Kishu and Yamato, this girl was much affected by the accounts of the destitution



and distress of the sufferers. She was anxious to contribute to the relief fund (which the native converts were collecting), but had no money, and no way of earning any. She finally sold her comb and hair ornaments (greatly prized by Japanese girls) and gave the money to the relief committee.

"Our progress everywhere is not as encouraging as last year, yet we have no reason to be despondent. Owing to the excitement which prevails throughout the whole empire on the subject of treaty revision an anti-foreign reaction has taken place, which of course affects all missionary effort. It is supposed by the Japanese that the proposed treaties allow foreign judges to sit with Japanese judges in all cases where foreigners are interested. This is a sore thrust at the pride of the Japanese and the national spirit rebels strongly against such 'an insult to their judiciary.' One of the results of this provision of the treaty is the late attempted assassination of Count Akuma, the minister of foreign affairs.

"Another matter which at present is of great interest to the people, is that of the national parliament granted by the constitution, and which meets, for the first time, next year.

"Early last month I stationed a catechist at Kuwana, in the province of Isé. This is a town of more than 20,000 people, and is the capital of the province. It ranks next after Tokio and Osaka in importance as a rice market. Isé is the central stronghold of Shintoism. The province derives most of its revenue from the thousands of pilgrims who journey there every year from all parts of the empire to do homage to the sacred stone, sword, and mirror, which, Japanese mythology states, the sun goddess gave the first emperor, Jimmu Denno. The pilgrims are not noted for strict morality, and the towns of Isé have a bad reputation for

licentiousness. Evangelistic work will in all probability meet with violent and organized opposition, for a large proportion of the people derive their support from the devotees of Shintoism. Trusting, however, in the strength of the 'Stronger Man' we are certain of victory. We need the prayers of all who look for the downfall of Satan, that our faith fail not under the trials we are almost certain to meet with. Kuwana has not as yet been entered by any Christian mission.

"Another place lately occupied is Uyeno in the province of Iga. Uyeno is the capital of this province, and has a population of 20,000. We shall have this whole province to ourselves, since no other mission has work there. The people, as a rule, are better educated and more prosperous than those of Yamato. The field assigned to me is quite compact; the provinces of Setsu, Yamato, Iga, and Isé adjoining one another in the order named. It requires a journey of more than 300 miles to make the round of my stations, more than half of this being done by *jinrikisha*. Eleven catechists are at work in this district. Six of these are stationed in various parts of Yamato, two are in Setsu, two in Isé, and one in Iga.

"I forgot to mention that a catechist is to be stationed at Yokkaichi, the seaport of Isé. This is a town rapidly growing in population, and is destined to be a place of great importance.

"At Nagar, in Yamato, a village in the district assigned to the catechist at Takata, is a silk-thread spinning factory, which employs forty girls and women. The forewoman is a Christian, who has interested many of the women in Christianity. At her request the catechist visits the factory once a week and gives them an instruction. Twenty-five, or more, of the women are now preparing for Baptism."

## HAITI.

ILLNESS OF THE REV. MR. BENEDICT.

BISHOP HOLLY writes from Port-au-Prince, under date of November 27th last, that the Rev. Mr. Benedict, of Aux Cayes, was seriously ill from nervous prostration and general debility. Mr. Benedict has worked in the enervating climate of Haiti, and with great fidelity, for the past seventeen years. In addition to his work as a pastor, he filled

for several years the position of state inspector of the public schools in his *arrondissement*, in order to obtain sufficient income to support himself and his large family. Since withdrawing from that position, he has taught a private school. All these responsibilities have at last prostrated him in an illness from which all his friends will hope that he may soon recover.

# MISCELLANY.

## TOPICS FOR PRAYER.

- I. That Almighty God would inspire His people with fresh missionary zeal throughout this year.
- II. That the missionaries abroad and at home may be abundantly prospered in their work this year.

## THE HOPE OF HIS APPEARING.

HARK, what a sound, and too divine for hearing,

Stirs on the earth and trembles in the air!  
Is it the thunder of the Lord's appearing?  
Is it the music of His people's prayer?

Surely He cometh, and a thousand voices  
Shout to the saints and to the deaf are dumb;

Surely He cometh, and the earth rejoices,  
Glad in His coming who hath sworn, I come.

This hath He done, and shall we not adore Him?

This shall He do, and can we still despair?  
Come let us quickly fling ourselves before Him,

Cast at His feet the burthen of our care,

Flash from our eyes the glow of our thanksgiving,

Glad and regretful, confident and calm,  
Then thro' all life and what is after living  
Thrill to the tireless music of a psalm.

Yea, thro' life, death, thro' sorrow and thro' sinning,

He shall suffice me, for He hath sufficed:  
Christ is the end, for Christ was the beginning;

Christ the beginning, for the end is Christ.  
—From Frederic W. H. Myers' "St. Paul."

## WORK AMONG INDIANS.

AT the recent annual meeting of the Woman's National Indian Association it was stated that the receipts for the year were \$16,377—an increase of \$5,000. The association is preparing Indians for medical and nursing work, and teaching their children in public and religious schools. In an

address delivered at the meeting, General Morgan, the Indian commissioner, said that it would cost the government no more to clothe and feed the Indian pupils in the boarding-schools than it would if they remained in camp.

## THE GREAT WORK OF THE CHRISTIAN MISSIONARY.

THE Rev. Dr. G. U. Pope, who has been for many years a missionary of the Church of England in southern India, and is now professor of the Tamil language in the University of Oxford, writes as follows in the *Mission Field* concerning the great work of the Christian missionary: "The great work of the Christian missionary is to hold up to the love, admiration, worship, trust, and imitation of men, the Christ of the Gospels. I find vast multitudes of men to whom the name of Rama and of Krishna, supposed incarnations of Vishnu, are inexpressibly dear. I examine these histories, and find much that is interesting, affecting, and noble, mingled inextricably with much that is puerile, revolting, and degrading. If, then, in churches, in schools, in bazaars, by word of mouth, and by our publications, the Saviour of the world is perseveringly and piously made known, who can doubt as to the result?"

"When men write about the success or otherwise of our work in India, I feel inclined to urge this consideration. It cannot be denied that as the result of missionary work the idea of the great Master in the holiness of His character, in the majesty of His works, and in the ineffable excellence of His teaching, is becoming, and must ever more and more become, familiar to the minds of all classes and all ages of men in India. This will work its way, will win affection, respect, and reverence. I look for the regeneration of India from this exhibition of Christ, who will thus draw all men unto Himself. The main question is not how many have openly renounced heathenism, but to what extent is the great body of Christian laborers able thus to introduce the idea of the great Master into the minds of men. If from every Christian institution



the savor of His saving Name is being spread abroad by zealous, loving Christians, no one who has faith in Him will discourage their labors, or be doubtful about the result. Organizations, just at the present, may or may not flourish; but an influence is being extended which sooner or later must surely bring all India to the Saviour's feet. There is a work over and beyond that of gathering together bodies of converts; and it is that of creating a Christian atmosphere in which no non-Christian system can live and move and have its being. Viewed in this light the whole aggregate of mission work in India, and especially that of Bible translation, is helpful, hopeful, and mighty. Perhaps Christian missionaries themselves require to be reminded of this. Christians at home must resolutely turn their minds away from statistics, and simply take heed that the men they send forth are men whose whole mind is set on bringing the personal Saviour before the minds of those for whom He died, and whom He has graciously promised to draw unto Himself when He is thus lifted up."

### SALARIES AND FAITH.

A MISSIONARY at Great Slave lake, northwest America, writes to the editor of the *Church Missionary Intelligencer* as follows concerning recent criticisms of certain missionary methods: "I have been interested as well as 'amused' in reading 'A Missionary' in the *Christian*. Your reply is good and timely. Critics seem very ignorant of mission work, as well as very dull in perception of Divine truth and the missionary charge, method, and results. . . . With regard to salary, stipend, or allowance, let me instance my own experience, which I believe is typical of many of our Church Missionary Society men; perhaps it will be helpful. I gave up good salary and position in the largest mercantile house of fashion in the west end of London. I was trained without asking or thinking of support. I was sent to Bishop Bompas for ordination, not previously asking about stipend; worked a year without knowing or wishing to know what allowance was due; was ordained, and never inquired, and labored on, trusting to God through the Church Missionary Society to support me. I do not know whether other Church Missionary Society men are

previously enlightened: I know many with whom it has been an entire matter of faith."

The writer also says that he is convinced that Bishop Bompas and most of his missionaries possess the better qualities of any system including self-denial, endurance, and bravery.

### CONTRACT SCHOOLS.

IN behalf of the schools for the Indians carried on by various missionary societies which receive from the government a certain sum for each pupil, as per contract, with specified conditions, a correspondent of the *Church at Home and Abroad*, writes as follows: "The object of the Christian people in undertaking and carrying on these schools is primarily to convert these heathen people to Christ. The teachers are selected with this end in view, and only those accepted who are members of the Church and who are duly and officially endorsed by responsible men and women, their pastors and church officers being of the number. Even the helpers in the inferior positions are almost always members of the Church, and chosen because of their good moral character. Not only must they be members of the Church, but they must have a missionary spirit and must have given evidence of it before they are chosen. Very many who meet all these conditions are not sent, but only the very best of those who apply.

"When we remember that the salaries of these missionary teachers are put at the lowest possible figure upon which they can live and do their work, it will be understood that it is not worldly gain they seek. In many instances they have given up honorable and lucrative places to take a mere pittance and go among surroundings that would appall any but a genuine missionary. If we will contrast this work with that of the government, whose aim is first to give them literary and industrial education and to make American citizens of them, and secondly and incidentally to give them moral instruction; then if we carry the contrast on as to the employees and teachers, we find these are usually appointed by the government upon the endorsement and request and influence of the members of congress or other political friends. Many of them go, not from choice or because of desire to elevate these people, but from circumstances of

necessity which compel them to do something for aliving, no matter how much they may dislike the work or the Indians. In the very nature of the work and workers, we repeat, the religious schools must be the best. We class Carlisle and Hampton, though government schools, as religious because of the men who superintend them and whose positive Christian character makes these schools what they are."

### THE LATE DR. CHRISTLIEB.

ONE of the noblest of transatlantic German theologians has passed away. Dr. Christlieb—a lover of Christ in name and reality—entered his eternal reward August 14th, 1889. He was only fifty-six years old at his death, at Bonn on the Rhine. Dr. Christlieb was an eminently practical theologian, a master of pulpit oratory, a warm friend and defender of Foreign and Home Missions. His exterior expressed his interior: he was a remarkably fine-looking man. At the gatherings of the "Alliance" at New York in 1873, he captivated all hearts by his paper on unbelief and by his personality. At that time he repeated his paper, by request, to a vast audience in Dr. Adams' church, and delivered an ever-memorable German sermon in Dr. Crosby's church on the text, "I am the Lord, that healeth thee." The American Tract Society spread Dr. Christlieb's paper in book form among the Germans in America. With others he edited a monthly German magazine on missions, and brought it about that the study of missions received a place in the theological curriculum of German universities. Wherever, along the Rhine, a convention in the interest of mission work was held, Professor Christlieb was a leading figure.—*Selected.*

### AN IMPORTANT OFFICE.

THE English Church Missionary Society, whose income is more than a million dollars a year, has among its officers one who is known as the lay secretary. He manages the extensive and complicated financial business of the society, and administers the numerous trust funds for special purposes. He has charge of all legal business connected with the holding of property in many parts of the world, and he looks after the material supplies which are needed for special missionary enterprises, supervises the construc-

tion of mission steamers, and disburses the funds of the society throughout the world. It is his duty also to keep the society in touch with the government offices, Indian, colonial and foreign.

For eight years this office has been held by General George Hutchinson, C.B., C.S.I., who became familiar with missionary operations in India while serving in the English army at Lucknow and in the Punjaub. He was at the famous siege of Lucknow in 1857. Advancing years have recently led to his retirement from the important and onerous position which he has filled with great acceptance and faithfulness. Before leaving the Church Missionary House he was presented with a grateful and appreciative address by the members of the working staff.

The new lay secretary is Major-General Clennell Collingwood, R.A., who has served in various foreign countries, and who retired from the army three years ago. Like General Hutchinson he has a great love for missions, which he owes to his friendship with the Rev. George Maxwell Gordon, the distinguished missionary in northern India and Afghanistan. He was at Kandahar when Gordon was killed while ministering to wounded soldiers.

### AMPLE RESOURCES FOR THE WORK.

HOWEVER great and difficult the task to which God has called His Church, we have adequate equipment and ample resources for the work. It demands the supernatural, but the supernatural is at our disposal. God is in the midst of us, and He has promised a yet larger bestowment of His Spirit if we will but seek it. Oh! if only the churches were filled with the supernatural as they might be, if we only touched the possibilities of our life in God, we could do a work in this land of ours and in this world which would be a source of blessing to the generations following. Why should it not be that, even here and now, in gracious response to our earnest prayer and renewed consecration, the Divine Spirit should descend in all the depth and power of His influence to fill our waiting souls? "Awake, awake, put on thy strength, O Zion!" Slumber not, while men are perishing and loud voices cry for help; trifle not, when to thee is committed the great power of God,



and on thy fidelity He has staked the welfare and happiness of the race. Rise to a true conception of the grandeur of thy work, and, with God's conquering strength within thy heart, go forth to perform it; and at thy voice the demons shall flee, and before thy presence the pagan idols shall fall, and from the hem of thy garment healing virtue shall flow; and this fair earth, so long desecrated by the serpent and his brood, so long the abode of sin and superstition and sorrow, will become the temple of the Lord, resonant with His praises and radiant with His glory.—*Selected.*

### A SUMMARY OF CONFUCIANISM.

CONFUCIANISM is a system of political, social, and moral philosophy, rather than a religion. Its scope and aim, as stated by a disciple of Confucius in the well-known classic, the "Great Learning," are "the cultivation of the person, the regulation of the family, the government of the state, and the pacification of the empire." But "he who would cultivate his person must first correct his heart; to correct his heart he must first make his thoughts sincere; to make his thoughts sincere he must first carry his knowledge to the utmost; and this perfection of knowledge lies in the exhaustive investigation of nature. When nature has been exhaustively investigated, knowledge will be perfect; knowledge being perfect, the thoughts will be sincere; the thoughts being sincere, the heart will be correct; the heart being correct, the person will be cultivated; the person being cultivated, the family will be regulated; the family being regulated, the state will be governed; the state being governed, the whole empire will be pacified."

In its logical structure this famous passage bears a strong resemblance to the story of "the house that Jack built"; but it is an accurate and exhaustive summary of Confucianism, embodying its very pith and marrow. Confucian literature is mostly an expansion and illustration of this passage.

The whole system is based upon the assumption that man is born good, and by self-culture can attain perfection. Knowledge indeed is necessary, but not the knowledge of God or of Christ, but of natural philosophy. The "fall" is not recognized, sin is little spoken of, and there is no idea

of a Saviour. Knowledge and self-culture are the only saviors it knows.

The Confucianist prays to heaven and earth, and all the gods, for material blessings, but never for moral or spiritual help. Weak, there is no hand in which he can lay his and gather strength; sick, he knows of no physician; and guilty, expects no pardon.

Confucianism is a system of rules for the righteous, not a salvation for sinners; hygienics for the healthy, not medicine for the sick. The true Confucianist does not believe much in the repentance of publicans and sinners. Confucius himself said: "There are two classes that never change, the wise man and the fool." In the same strain he told his disciples that "Rotten wood cannot be carved, nor a mud wall painted," meaning that the evil and depraved cannot be reformed.—*Rev. George Owen, Pekin.*

### A NEW AFRICAN STATE.

THE English Government has now granted a charter to the British East African Company, giving it full powers to maintain an armed force, erect forts, levy customs and taxes, open trade routes, and to perform all other functions of government. At the head of the company is Mr. W. Mackinnon, one of the wealthiest shippers in England, and identified with the British India Company. For several years he has been conspicuous for his faith in the wisdom of investing capital in developing trade and civilization in Africa. He headed the British syndicate which offered to build the Congo railroad, a project which fell through because King Leopold would not give the concessions demanded. He assumed the larger part of the heavy cost of the Emin Pasha relief expedition. Associated with him are a large number of prominent people, among whom is the Baroness Burdett-Coutts, and the co-operation of this lady was perhaps secured by the fact that the purposes of the company are partly philanthropic.

The company has already arranged to fortify several points along the coast and some of the adjacent islands, for the purpose of hemming in the slave traders. With the Congo State and Emin Pasha on the west, the Germans on the south, and the British company on the east and north, the hunting grounds of the Arab slavers will be pretty

well surrounded, and Mr. Mackinnon believes that in this way it may be made so difficult to follow the trade that it will practically be killed at its sources of supply. The company has also acquired the large island of Pemba, on whose plantations are many of the victims of the recent revival of the slave trade. While putting an end to illegal traffic, the company hopes to open up safe trade routes, along which cottons and hardware may be taken by white merchants to the millions of people living around Victoria Nyanza, all of whom are eager to get European goods, and who have ivory and other products to exchange. The Arab caravans carrying European goods to this region sometimes number 1,000 persons.

The region which has thus come nominally under the control of the British East African Company is about 600,000 square miles in extent. It is to be governed by directors under the control of a board of managers in London. Thomson, New, Johnston, and a half-dozen other explorers who have visited this region, tell us that it embraces much of the finest land in equatorial Africa, and that a part of it is filled with rather industrious and teeming populations. It will be interesting to watch the developing of this new attempt to extend civilization and to found a new state in Africa.—*New York Sun*.

### NOT AN OPEN QUESTION.

THE Rev. Dr. A. C. Thompson, in his new book on Foreign Missions says: "The question whether an ambassador for Christ should put forth effort in behalf of the unevangelized is not an open one. Wherever and whatever he may be—evangelist, pastor, professor, secretary—he is held by the King of kings to a service in the campaign for subjugating all nations. The method of discharging his duty is left to the judgment of each man, under the best light he can gather from the throne of grace and the providence of God. The order 'Go ye' is a standing order. As regards the obligation of personal service among the heathen, is it not then for each minister who remains at home to show good reason why he is not in the Foreign field? Whoever in the sacred office remains at home is on this account none the less held to service in the general cause."

### FRAGMENTS.

—In the English mission to British Guiana there are 3,000 Christians among the Accowio tribe of Indians.

—There are now over 3,000 Japanese in San Francisco and its vicinity. Only about 250 of them are under Christian influence.

—The Rev. Dr. Grattan Guinness says the three great pioneers of African civilization are Livingstone, Stanley, and King Leopold of Belgium.

—Ten years ago the natives of the upper Congo had never seen a steamboat; but to-day a fleet of twenty steamers is plying on the upper river.

—The Rev. Dr. James Johnson says that the signs of the times denote that Israel will be largely reclaimed by the study of the Hebrew New Testament version.

—The fidelity of some Chinese converts may be learned from a nickname given those of them who live near Shao-wu. They are there called the "kueel-by-the-bed sect."

—The *Star of India* says that among the countries barred to Christian missionaries should be named Nepaul, between India and Thibet, which is a most interesting country.

—The very day the American Baptist Missionary Union accepted the Livingstone inland mission, 200,000 gallons of rum were taken from Boston in a single ship for the Congo region.

—The Rev. D. C. Green, who has been at work in Japan for twenty years, says it may be questioned whether in all its history Christianity has ever gained in so short a time a stronger hold upon the upper classes than in Japan during the last sixteen years.

—Law Foon, a Christian Chinaman, has sailed with his family, from San Francisco for China. When he began business ten years ago he made a vow that when he had made \$3,000 he would go and preach the Gospel to his countrymen. He has now gone out as a self-supporting missionary.



# WOMAN'S WORK.

*Communications relating to this Department should be addressed,*

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*  
21 Bible House, New York City.

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## TO DIOCESAN OFFICERS.

THE January meeting of diocesan officers with the Secretary of the Woman's Auxiliary will be held on Thursday, the 23d, at 10.30 A.M., in Room 21, Bible House, New York.

All diocesan officers are cordially invited to be present.

JULIA C. EMERY,  
*Secretary.*

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## THE UNITED OFFERING.

THE first pledge toward the united offering of the diocesan branches of the Auxiliary for the furnishing of the chapel and the Auxiliary rooms of the new Missions House has come to us from Connecticut.

The secretary of the Connecticut Branch writes, on November 11th, of their annual meeting, "The day was all that heart could desire in the way of weather, and there was a full church at all three services. I think there must have been nearly a thousand women present.

"Eight hundred dollars is promised toward the furnishing of the chapel and Auxiliary rooms in the Church Missions House."

The second pledge comes from California. The secretary of that branch writes, November 23d: "Our California women seem to be very much pleased at the thought of helping to furnish the Missions House. We intend sending out some cards representing one dollar in ten-cent squares, asking every Church-woman in the diocese for ten cents. We think one hundred dollars will be a sum in proportion to our strength among the Auxiliary branches, and will send this to you when raised."

We shall be glad to hear from other branches as soon as they have made a decision, and to report, from time to time, the promises that are made.

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## DEVELOPMENT OF THE MISSIONARY INTELLIGENCE.\*

BY MISS IVES, SECRETARY FOR THE NIOBRARA DEANERY OF SOUTH DAKOTA.

THE preaching of Christ among the Dakotas has been a purely missionary work, and with it has always been associated more or less of temporal assistance for the sick and needy; yet from the first an effort has been made to create and foster a spirit of self-help among the women, by gathering them together at stated times for a short service and instruction, then spending some hours in making garments for the needy or to sell, the proceeds going toward

the incidental or special needs of the mission. Their knowledge of the needs of general missions was necessarily very limited, as they had very little, if any, idea of the lands and peoples outside of their own vicinity and race, and that little they could only learn as the subject was presented from the pulpit, and their offerings were then solicited.

Three years ago, by direction of the Bishop, systematic effort was made to bring these women's meetings, as they were called, into union with the Woman's Auxil-

\* Prepared for the Triennial Meeting of the Woman's Auxiliary.

itary. The work of the Auxiliary was explained to them by a circular letter, after the approval and co-operation of the missionaries in charge were secured. They were not asked to relinquish such work as they had been doing, but, in addition, their prayers and offerings for the work of the Board were solicited, the latter by the use of missionary boxes and a penny a week contribution to them. The missionaries undertook to give instruction on the work of the Board, from time to time at the meetings of the branches, and the deanery secretary has, as opportunity offered, sent them circular letters. The women were pleased to think they could work for others with those who had worked for them, and heartily embraced the opportunity. Nearly every station in the Niobrara Deanery has its branch of the Auxiliary and its mite boxes, although, owing to their ignorance of how to collect and send their offerings, in the absence of a resident missionary in charge, some have not been able to make their reports for more than a year.

At one station where the work has been done altogether under the supervision of Indian helpers, there is an old woman totally blind, who asked for a mite box, saying she was old, poor and blind, but she loved the work of Christ, and wished to give her little for those who had not heard of Him. She also made a little dress for a contribution to the society.

When the boxes are opened the women discuss the appropriation of the money. One year the secretary brought before them the needs of the colored people, and the points in which the Africans resembled the Dakotas before Christ's message of love and good-will came to them. Their interest was enlisted, and at one station quite an animated discussion took place as to which needed most and should have their contributions, which was finally decided by an unanimous vote to divide between Africa and the freedmen.

At another station, where the women some time before had heard Miss Carter's touching incidents of the Chinese, a mother, with her little girl baby in her arms, pleaded for the Orphanage in China. Another, having heard of the many whites in our own country who had never been inside of a church and knew little if anything of the Gospel story, pleaded for them, that as the

white people had brought to them the glad tidings which had brought, and were still bringing them out of gross darkness into the light and love of God, they might do something to bring the same light to the white people who were still in darkness. The result was a division of the funds, half going to the Orphanage and half to Domestic Missions.

Another time, after considerable talk, it was decided that, as the Board of Missions had all mission work in charge, they would know best where it would be most needed, and that it should therefore be sent to them to appropriate. These discussions were left entirely with the Indian women, and the decisions were theirs.

We cannot expect much of these people, for they cannot avail themselves of such helps as their white sisters have in the various missionary publications, as very few can read English at all, and of those who can I do not suppose there is an average of one person to each branch who could read and understand the information given.

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In connection with this paper a letter from Mrs. Burt, wife of the missionary at Crow Creek Agency, was given, which we add to Miss Ives' statements.

CROW CREEK, August 31st, 1889.

I found your letter awaiting me on my return from Mrs. Walker's. I have thought about it a good deal since, and wish I might be able to write just what is wished for your proposed paper. I will give you the best incident I know about the hearts of the women being touched by a need which they saw.

Most of our people live in log houses now, in cold weather, and feel the change in moving into a *tipi*. Last winter there were several sick people living at a distance from the agency, who, wishing to be near the physician, came and brought their *tipis* to live in. One of our women (Mrs. Mark Wells) lives near the camping-place, and visiting them often, was moved by the suffering she saw. She told us very earnestly of returning home from one of her visits, chilled and unhappy. That night she could not sleep, for thinking. At last an idea occurred to her, and she woke her husband to ask if it was a good one. "Why can't the women's society own a house to loan?" was her question. He thought they might;



so did we, and told her to mention the subject at the next meeting. She did so, and it met with general approval; and a little fund is laid aside for the purchase of a small house, or the logs for one.

With the exception of a yearly gift to our Bishop, the money earned by the society has so far been used for home needs. But we try in different ways to encourage the women to remember their mite boxes. I like very much the use of texts which teach the duty of love and the blessedness of giving. Before a meeting I choose, with Mr. Burt's assistance, a short, plain text, and write it on as many slips as there are women expected. These are distributed, and the members asked to take them home and commit the text. Not half can read, but each has some relative or friend who can read it to her, and the next week each is asked to repeat it.

Twice a year, when the boxes are opened, the four great divisions of the mission field are explained. Occasionally during the year, Mr. Burt gives them a brief sketch of

the condition of some who need help, as the poverty of the Chinese, which drives them to cast away their baby girls; the ignorance and cruelty which allow the Africans to kidnap and sell each other. Sometimes he tells them interesting bits from *THE SPIRIT OF MISSIONS*, of mission news. But it must be all very plain and simple, or they cannot comprehend it. I think intelligence of both heart and mind was showed by the woman who asked, "Who *need* our money most?"

The last time we opened the boxes, each woman was asked separately how she wished her money to be used. More than half gave theirs to Domestic Missions. Perhaps they were prompted by the same feelings which the little girls had about their Easter offerings. They wished them given to Domestic Missions, "because we get all our Christmas presents and nice things from the white people, and I think we ought to do something for them." When will it be time to suggest that our branch shall unite in the support of a scholarship, or a Chinese baby, or something?

### WASHINGTON TERRITORY.

#### GRACE CHURCH, SEATTLE.

THE wife of the rector of Grace Church, Seattle, until recently president of the Washington Branch, referring to the fire that destroyed the church in Seattle, writes: "Do you think it possible to help our guild with the diocesan branches? We wish to get pledges of one hundred dollars from several,

twelve if possible; for if we can look forward within the year to such help, it will make our work look just probable, and will really save us from a condition of hopelessness.

"We will try to raise in our city one dollar for every one pledged."

### JAPAN.

#### WHAT IS WANTED IN JAPAN—A BUDGET OF LETTERS.

MISS CARTER writes from Hakodate, on August 26th: "Now for the city work and country alike, the cry is for helpers. In Osaka a lady is needed to teach music—to give, say, half her time to St. Agnes' girls, and half her time to Miss Bull's school. Then Miss Bull must have a lady to help her or she will surely break down. It was positively amusing as well as pathetic, to hear the appeals made for the Misses Perry. Everywhere it was, 'Do let us have them!' Oh, do all you can to help Mr. Page find *men and women* for Japan.

"There are needed so much, women who will go to live in country towns. Yesterday I had a long talk with a missionary of

the Church of England. She went last May to Kushiro, to live in Yezzo, far to the north of Hakodate; no other white person within 200 miles of her. She started a little school, having her girls in the house with her. She told me it was helping her most wonderfully with the language, and she has a hold upon the town, that is a wonder to us all. She is a quiet little woman, easily passed by without notice at home, but she can work, and so could a host of our kind women, if they only thought so.

"A lady is coming from England to Hakodate in about a month, at her own charges. Yesterday I went over the little house that is being prepared for her home and school combined. Two tiny rooms for her living rooms, two for girls to sleep in, a school-

room, dining-room for girls, a kitchen, and bath-room. All save the school-room was once an old stable, but a few hundred dollars has made it cosy, and this lady, I feel sure, will start a good work and have much joy in teaching these gentle, lovable girls about our Lord Jesus who was Himself born in a stable.

"I pray for a good year for you one and all at home, and especially that the hearts of our Christian women be deeply stirred by the condition of the heathen women, and thus much more work be done this year."

Miss Mailes writes from Kobe, August 22d: "You ask what we are in need of. We want money more than anything else. At Wakasa, we had large classes, and at one night service there were two hundred women present. They listened attentively, and after service was over wanted to hear more, and Kimura San talked with them another hour. Every now and then I heard them say to each other, 'What she says is true.' The people are very anxious to have us again next month, and I am sorry that we cannot go, for want of money.

"I want to have Japanese commentaries and books for the girls and things for their home. We need music-books also; Hutchins' Church Hymnal and books for beginners. I also want children's story-books, very simple ones. The Japanese children have no story-books. I like to have a story for my Sunday-school children every Sunday. I have told them all I can remember. It is not necessary that the books should be new."

Miss Bull writes from Tamuri, also on August 26th: "Your appeal in view of the coming General Convention, for suggestions as to what there is to do for us, brought to my mind a recent remark of Mr. Mori's. He said, in substance: 'Suppose your Mission Board send to Japan, say three missionaries a year for ten years, it would be well; but it would be far better if thirty missionaries were sent this year.' There is a new generation growing up in the schools of the empire, absolutely in most cases without moral or religious instruction. In ten years the advance guard of this intellectually educated army will probably be the real, even if not the nominal, power in Japan. Now they are mostly eager to learn foreign

ways, especially the English tongue. Of course their motives are secular ones, as that they may be able to cope with the foreigners who come for the purpose of trade—how can they know of the truth until they hear it? But if those who impart this coveted knowledge, could in as many instances as possible be those who would at the same time plant the seeds of Christian doctrines and Christian morals, what a vast difference it would make in the future of Japan and of Christ's Kingdom in it.

"If our force could be immediately doubled, I am sure we should soon find our hands overflowing with opportunities, and if we are earnest and faithful, living as well as teaching aright, God alone can measure the result our work may have on the future destiny of this nation.

"There are Japanese ladies enough in Osaka who ought to be gathered into the *Gaka Shu Kwai* to keep us all busy. There are seven or eight teachers from England in the institute that mission is trying to establish in Tokio, and not a quarter as many pupils as we have.

"Toward the close of our term, we had some very encouraging proofs of God's blessing on our work. Several ladies, who have been pupils from the beginning, have always held aloof from the Bible-class, of their own accord began attending it and the Church services. One of these was especially prejudiced against Christianity and the Bible, so that she never would attend a mission school; Mrs. Mori thinks if any pressure had been brought to bear upon her to consider the subject earlier, that she would have left the school. I went up to Osaka for two Sundays, after coming down here to teach the Bible-class, but then nearly all the ladies left the city for the mountains or seashore, and it was not necessary to go longer. Three of our pupils have lately been received as catechumens at St. John's Church. One of these, Mrs. Fujimoto, is the wife of a prominent banker in Osaka. The husband has been taking private lessons in English and the Bible from Mrs. Laning. I have spoken of this family before in writing to the rooms, I think. Two of the young men in the English Bible-class at St. John's have also been received as catechumens lately. One of them is our dear Mrs. Neron's elder brother, who was formerly so bitter against Christianity; the other is a



student in the commercial school. He spent three weeks in evidently anxious and careful deliberation, after Mr. Olenka asked him if he would not become a catechumen, before he decided. I am always glad to have them deliberate. If I had never known Christianity until now, and was conscientious, I am sure I should wish to examine

the subject very closely before accepting it as my belief and rule of life.

"You are very kind to give so much space to the Institute in *THE SPIRIT OF MISSIONS* and so introduce this new phase of our work to its readers. I hope you will gain friends at home as well as those of other departments of our mission.

## ACKNOWLEDGMENTS.

### OFFERINGS FOR DOMESTIC AND FOREIGN MISSIONS.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of **GEORGE BLISS**, Treasurer, and sent to him, *22 Bible House, New York*. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The items in the following table marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

The Treasurer acknowledges the receipt of the following sums from November 1st, to December 1st, 1889.

<b>ALABAMA—\$8.46</b>		<b>CENTRAL PENNSYLVANIA—\$325.38</b>	
<i>Auburn</i> —Holy Innocents', Domestic, \$2.97;		<i>Bethlehem</i> —Trinity Church, Systematic Of-	
Foreign, \$1.49.....	4 46	fering, General.....	39 69
<i>Eutaw</i> —Annie Watkins and Edwin Wilson,		<i>Bloomsburgh</i> —St. Paul's, Foreign.....	8 28
Foreign.....	4 00	<i>Brookland</i> —All Saints', Indian.....	2 00
<b>ALBANY—\$544.67</b>		<i>Wilkes Barre</i> —St. Stephen's, Japan, \$65.41;	
<i>Albany</i> —Grace S. S., Domestic.....	5 24	S. S., for "St. Stephen's" scholarship,	
St. Paul's, Sp. for Bishop Brewer, Mon-		Cape Palmas Orphan Asylum, Africa,	
tana.....	35 71	\$50; "St. Stephen's" scholarship, High	
<i>Ballston Spa</i> —Christ Church, General, \$25;		School, Cuttington, Liberia, \$40; "St.	
"Mary Babcock" scholarship, St.		Peter's" scholarship, St. Agnes' School,	
Mary's School, South Dakota, \$60.....	85 00	Osaka, Japan, in full to March 1st,	
<i>Delhi</i> —St. John's, Foreign.....	25 00	1890, \$120.....	275 41
<i>Glens Falls</i> —Church of the Messiah, Do-		<b>CHICAGO—\$220.00</b>	
mestic, \$7.50; Foreign, \$4.50.....	12 00	<i>Chicago</i> —Epiphany, "A Member," through	
<i>Hudson</i> —Christ Church, Domestic.....	7 81	Wo. Aux., Sp. for Dr. Haslep, Wuchang	
<i>Massena</i> —Rev. T. Dickinson, Domestic, \$3;		China.....	5 00
Foreign, \$3.....	6 00	Grace, "Sister of Bethany," through Wo.	
<i>Potsdam</i> —Trinity Church, Indian, \$52.91;		Aux., General, \$25; "Seven Little	
"T. Streatfeild Clarkson" (In Memo-		Workers," through Wo. Aux., for "Hib-	
riam) and "Levinus Clarkson" (In Me-		bard" scholarship, St. John's School,	
moriam) scholarships, St. Paul's School,		Cape Mount, Africa, \$40.....	65 00
South Dakota, \$120.....	172 91	Church of Our Saviour, Indian.....	25 00
<i>Saratoga</i> —Bethesda, through Wo. Aux.,		"L." for "Robert" scholarship, Trinity	
Sp. for St. Mary's Orphanage, Shang-		School, Tokio, Japan.....	70 00
hai, China.....	20 00	<i>Miscellaneous</i> —Chicago Branch Wo. Aux.,	
<i>Miscellaneous</i> —Albany Branch Wo. Aux.,		for "Bishop McLaren" scholarship,	
Colored, \$100; St. Augustine Normal		St. Mary's School, South Dakota.....	30 00
School and Collegiate Institute for col-		<i>Joliet</i> —Christ Church, through Wo. Aux.,	
ored students, Raleigh, N. C., \$25; sal-		Sp. for Dr. Haslep, Wuchang, China,	
ary of woman helper in Utah, \$50.....	175 00	for hospital supplies.....	5 00
<b>CALIFORNIA—\$10.00</b>		<i>Ottawa</i> —Christ Church, St. Agnes' Guild,	
<i>Pomona</i> —St. Paul's, General.....	10 00	Wo. Aux., Foreign.....	20 00
<b>CENTRAL NEW YORK—\$96.09</b>		<b>COLORADO—\$56.26</b>	
<i>Elmira</i> —Grace, General.....	7 94	<i>Colorado Springs</i> —Grace S. S., Lenten of-	
<i>Sherburne</i> —Christ Church, Colored.....	18 96	fering, General.....	56 26
<i>Utica</i> —Calvary, Domestic, \$10.75; Foreign,		<b>CONNECTICUT—\$1,830.55</b>	
\$10.....	20 75	<i>Bethel</i> —St. Thomas', Domestic, \$12.25; Sp.	
<i>Whitesboro'</i> —St. John's, Wo. Aux., for		for Bishop Morris, Oregon, \$26.....	38 25
"Philo White" scholarship, High School,		<i>Hartford</i> —Christ Church, Domestic, \$250;	
Cavalla, Africa.....	10 00	Indian, \$50; Colored, \$100; Foreign,	
<i>Miscellaneous</i> —Central New York Branch		\$100.....	500 00
Wo. Aux., Sp. for work in Montana,		Trinity Church, "Tithe," Domestic.....	1,000 00
\$19.22; Sp. for Nevada and Utah, \$19.22	38 44	<i>New Haven</i> —St. Paul's, Sp. for Bishop	
		Morris, Oregon.....	20 00

<i>Newtown</i> —Trinity Church, Sp. for Bishop Morris, Oregon.....	155 18	<i>Baltimore</i> —Ascension, Branch Wo. Aux., Domestic, \$15; Colored, \$15; Foreign, \$15.....	45 00
<i>Plainville</i> —Church of Our Saviour S. S., Lenten offering, General.....	10 00	<i>Emmanuel Church</i> , Domestic, \$209.83; "Alfred Magill Randolph" scholarship, St. Paul's School, South Dakota, \$60; Foreign, \$88.....	307 83
<i>Poquettanock</i> —St. James', Domestic.....	5 12	St. Peter's, Sp. for Bishop of Montana.....	15 18
<i>South Norwalk</i> —Trinity Church, Junior Branch Wo. Aux., Sp. for Bishop Leonard's School, Reno, Nevada.....	12 00	Indian Aid Association, Baltimore, for Miss Ives's salary, South Dakota.....	7 00
<i>Southport</i> —Trinity Church, for Bishop Howe's work among the colored people in South Carolina.....	14 00	<i>Frederick Co.</i> —All Saints' Parish, All Saints', five cent collection, through Wo. Aux., Indian, \$14; Foreign, \$23.75.....	37 75
<i>Stratford</i> —Christ Church, Domestic, \$45; Foreign, \$26.....	71 00	<i>Miscellaneous</i> —Branch Wo. Aux., for Miss Ives' salary, South Dakota, \$20; "L." for "Rev. George Undock" scholarship, St. Paul's School, Yankton, South Dakota, \$30; Sp. for Japan, at discretion of Rev. H. D. Page, \$18.....	68 00
<i>Miscellaneous</i> —"Tracy," General.....	5 00		
<b>EAST CAROLINA—\$71.00</b>			
<i>Beaufort</i> —St. Paul's, Domestic, \$5; Colored, \$5; Foreign, \$5.....	15 00		
<i>Beaufort Co.</i> —Zion Parish, Colored.....	1 00		
<i>Wilmington</i> —St. James', Domestic, \$25; Children's Twenty Minutes Society, through Wo. Aux., Sp. for St. Margaret's School, Tokio, Japan, at discretion of the Principal, \$30.....	55 00		
<b>EASTON—\$16.65</b>			
<i>Cecil Co.</i> —Trinity Church, General.....	10 07		
<i>Queen Anne's Co. (Centreville)</i> —St. Paul's, "Birthday Mission Box," General.....	6 58		
<b>INDIANA—\$13.12</b>			
<i>Evanseville</i> —St. Paul's, General.....	9 12		
<i>Indianapolis</i> —Grace Cathedral, Wo. Aux., Foreign.....	4 00		
<b>IOWA—\$4.76</b>			
<i>Burlington</i> —Christ Church S. S., "M. C. L." through Wo. Aux., Colored, \$1; Haiti, \$1.15.....	2 15		
<i>Nashua</i> —St. Mark's, Domestic.....	2 00		
<i>Miscellaneous</i> —"M.," Domestic.....	61		
<b>KENTUCKY—\$75.00</b>			
<i>Louisville</i> —St. Andrew's, through Wo. Aux., for salary of Miss R. Ford Heath, Japan.....	50 00		
Mr. Charles H. Pettet, for "William F. Pettet" scholarship, St. John's School, Cape Mount, Africa.....	25 00		
<b>LONG ISLAND—\$202.51</b>			
<i>Brooklyn</i> —Church of the Good Shepherd, Domestic.....	25 00		
Church of the Messiah, Sp. for Bishop Walker, North Dakota.....	57 01		
St. Ann's, through Wo. Aux., Sp. for Bishop Brewer for Anaconda.....	10 00		
St. James', through Wo. Aux., Sp. for Bishop Paddock, \$5; Sp. for Bishop Garrett, \$5; Sp. for Bishop Whipple, for Breck Farm school and mission, \$7.50.....	17 50		
St. Paul's, Boys' Missionary Guild, through Wo. Aux., Sp. for Bishop Gilbert, Minnesota.....	50 00		
Rev. William V. Tunnell, Sp. for Rev. T. W. Caine's work, Galveston, Texas.....	11 00		
Mrs. Bolman, Mite Box No. 77,922, Domestic.....	2 00		
<i>Flatbush</i> —St. Paul's, Sp. for Rev. Luke Walker, Lower Brulé, South Dakota.....	30 00		
<b>LOUISIANA—\$1.00</b>			
<i>New Orleans</i> —St. Paul's, "Y. F. Y.," General.....	1 00		
<b>MAINE—\$5.25</b>			
<i>Bangor</i> —St. John's, Domestic, \$4.50; Foreign, 75 cts.....	5 25		
<b>MARYLAND—\$523.76</b>			
<i>Anne Arundel Co. (West River)</i> —Christ Church, Wo. Aux., Alaska.....	43 50		
		<i>Baltimore</i> —Ascension, Branch Wo. Aux., Domestic, \$15; Colored, \$15; Foreign, \$15.....	45 00
		<i>Emmanuel Church</i> , Domestic, \$209.83; "Alfred Magill Randolph" scholarship, St. Paul's School, South Dakota, \$60; Foreign, \$88.....	307 83
		St. Peter's, Sp. for Bishop of Montana.....	15 18
		Indian Aid Association, Baltimore, for Miss Ives's salary, South Dakota.....	7 00
		<i>Frederick Co.</i> —All Saints' Parish, All Saints', five cent collection, through Wo. Aux., Indian, \$14; Foreign, \$23.75.....	37 75
		<i>Miscellaneous</i> —Branch Wo. Aux., for Miss Ives' salary, South Dakota, \$20; "L." for "Rev. George Undock" scholarship, St. Paul's School, Yankton, South Dakota, \$30; Sp. for Japan, at discretion of Rev. H. D. Page, \$18.....	68 00
		<b>MASSACHUSETTS—\$1,223.30</b>	
		<i>Boston</i> —Advent, through Wo. Aux., Sp. for Bishop Talbot's School, Shoshone Agency, Wyoming.....	19 00
		( <i>Highland</i> )—St. John's, "A Member," through Wo. Aux., for "Lucy Lee Chickering Memorial" scholarship, Mrs. Brierley's School, Cape Mount, Africa.....	25 00
		St. Paul's, Colored, \$55.50; Sp. for Bishop Quintard's work in Nashville, Tenn., \$185.....	240 50
		St. Philip's, Sp. for Hoffman Hall, Nashville, Tenn.....	10 00
		Trinity Church, "A Member," through Wo. Aux., for "Margaret D. Carter Memorial" scholarship, St. Agnes' School, Osaka, Japan.....	20 00
		Mrs. Horatio Bigelow, through Wo. Aux., Sp. for Bishop Holly, for support of a pupil in the farm school.....	100 00
		<i>Cambridge</i> —St. Philip's, Sp. for Bishop Morris, Oregon.....	10 00
		( <i>North</i> )—St. James', through Wo. Aux., for Miss Mailes' work, Japan.....	5 00
		St. John's Memorial, through Wo. Aux., for "Apthorp" scholarship, St. Agnes' School, Japan, \$10; Sp. for insurance dues of Rev. T. S. Tyng, Japan, \$12.50.....	22 50
		<i>Lenox</i> —Trinity Church, General.....	100 00
		<i>Longwood</i> —Church of Our Saviour, General.....	10 00
		<i>Newton</i> —Grace, through Wo. Aux., for "Grace Church" scholarship, St. Mary's Hall, Shanghai, China.....	20 00
		<i>Stockbridge</i> —St. Paul's, through Wo. Aux., Indian.....	20 00
		<i>Waltham</i> —Christ Church, Domestic.....	20 00
		<i>Watertown</i> —Church of the Good Shepherd, Foreign.....	1 36
		<i>Miscellaneous</i> —An officer of the Massachusetts Branch Wo. Aux., Sp. for Mrs. Twing's passage to China and return.....	600 00
		<b>MICHIGAN—\$187.00</b>	
		<i>Ann Arbor</i> —St. Andrew's, through Wo. Aux., for Mrs. Jennings' salary, Virginia, \$5; Miss Bull's salary, Japan, \$10.....	15 00
		<i>Bay City</i> —Trinity Church, through Wo. Aux., for Mrs. Jennings' salary, Virginia.....	10 00
		<i>Clinton</i> —Mrs. A. F. Tuttle, Domestic, \$5; Foreign, \$5.....	10 00
		<i>Detroit</i> —Christ Church, through Wo. Aux., for Mrs. Jennings' salary, Virginia, \$50; Sp. for scholarship in Utah, \$5; Sp. for scholarship in Reno, Nevada, \$15.....	70 00
		St. John's, Mrs. Shipman, through Wo. Aux., for Mrs. Jennings' salary, Virginia, \$5; Sp. for scholarship in Utah, \$20; Sp. for Foreign Missionaries' Insurance Fund, \$5.....	30 00
		Mrs. E. Wendell, through Wo. Aux., for Miss Bull's salary, Japan.....	5 00
		<i>Jackson</i> —St. Paul's, through Wo. Aux., for Mrs. Jennings' salary, Virginia, \$12.50; Miss Bull's salary, Japan, \$12.50; Sp. for scholarship in Utah, \$10; Sp. for Foreign Missionaries' Insurance Fund, \$5.....	40 00



<i>Ypsilanti</i> —St. Luke's, through Wo. Aux., for Mrs. Jennings salary, Virginia, \$5; Sp. for scholarship in Utah, \$2.....	7 00	ed), Petersburg, Va., in aid of its parish school, \$2.06.....	19 06
<b>MILWAUKEE—\$52.18</b>		<i>Miscellaneous</i> —Upper Division, Systematic offering, through Wo. Aux., Indian.....	29 75
<i>Delavan</i> —Christ Church, Domestic, \$17.68; Foreign, \$26.50.....	44 18	<b>NEW YORK—\$5,193.18</b>	
<i>Milwaukee</i> —All Saints' Cathedral, Domestic.....	8 00	<i>Castleton</i> —St. Mary's, through Wo. Aux., for Miss Williamson's salary, Japan, \$12.41; Miss Aldrich's School, Japan, \$12.41.....	24 82
<b>MINNESOTA—\$61.03</b>		<i>Clifton, S. I.</i> —St. John's, through Wo. Aux., for Miss Williamson's salary, Japan, \$20.25; Miss Aldrich's School, Japan, \$20.24.....	40 49
<i>Janesville</i> —St. John's, General.....	2 85	<i>Croton Falls</i> —Miss Frances H. Close, Colored.....	1 80
<i>Red Wing</i> —"W. W." Colored.....	8 18	<i>Irrington</i> —St. Barnabas', Domestic, \$100; Foreign, \$100.....	200 00
<i>St. Paul</i> —St. John Evangelist's, Domestic, \$10; Colored, \$20; China, \$20.....	50 00	<i>New Brighton, S. I.</i> —Christ Church, through Wo. Aux., for Miss Williamson's salary, Japan, \$18.65; Miss Aldrich's School, Japan, \$18.64; Mrs. Congdon, Memorial offering, Africa, \$3.....	40 29
<b>MISSISSIPPI—\$12.90</b>		<i>New Windsor</i> —St. Thomas', Young Ladies' Mission Band, through Wo. Aux., for new scholarship in St. Agnes' School, Osaka, Japan.....	40 00
<i>Oxford</i> —St. Peter's, for "Bishop Thompson" scholarship, Bishop Boone Memorial School, Wuchang, China.....	10 35	<i>New York</i> —Calvary, Domestic (of which S. S. Lenten offering, \$55.05), \$335.05; Indian, \$50; Colored, \$100; Foreign (of which S. S. Lenten offering, \$55.05), \$185.05.....	670 10
<i>Port Gibson</i> —St. James', Mrs. Pegram, Japan.....	2 55	Holy Apostles', Woman's Missionary Association, through Wo. Aux., for Bishop Holly's work in Haiti, \$50; salary of a lady teacher in the Foreign field, \$6.12; Sp. for Foreign Missionaries' Insurance Fund, \$5.....	61 12
<b>MISSOURI—\$5.00</b>		( <i>Harlem</i> )—Holy Trinity Church, "Two S. S. Classes," through Young Ladies' Foreign Mission Band, Sp. for Rev. Paulus Moot's school, Liberia.....	5 00
<i>Clarksville</i> —Grace, Domestic, \$2; Foreign, \$3.....	5 00	( <i>Harlem</i> )—St. Andrew's, through Wo. Aux., Sp. for organ for Miss Aldrich's School, Japan.....	25 00
<b>NEWARK—\$507.47</b>		St. Bartholomew's, St. Margaret's Society, for "Bishop Clarkson" scholarship, St. John's School, Cape Mount, Africa.....	12 50
<i>Hoboken</i> —St. Paul's, translation work, Divinity School, Japan.....	50 00	St. Michael's, through Niobrara League, for St. Mary's School, South Dakota, \$35.65; through Wo. Aux., Sp. for Bishop Talbot, \$31.10.....	66 75
<i>Orange</i> —All Saints', Domestic and Foreign Grace, translation work, Japan, \$25 (of which Daughters of the Church, \$10; through Wo. Aux., "J. S. C." Sp. for Bishop Morris, \$50.....	75 00	( <i>Morrisania</i> )—St. Paul's, through Wo. Aux., Sp. for Fond du Lac.....	2 00
( <i>South</i> )—Holy Communion, Domestic.....	12 00	Mrs. Julia Merritt, Domestic, \$1,000; Colored, \$700; Foreign, \$300.....	2,000 00
( <i>West</i> )—St. Mark's, Domestic and Foreign.....	134 47	Offering at the General Missionary Meeting held in the Academy of Music, October 10th, 1889, General, \$679.82; Sp. for Bishop Hare, \$1.25.....	681 07
<i>Summit</i> —Calvary, through Wo. Aux., for translation work, Japan.....	25 00	C. W. Ogden, Domestic, \$200; Foreign, \$50	250 00
<i>Tenafly</i> —Atonement, "A Member," for translation work, Japan, \$150; S. S., through Wo. Aux., for "Atonement" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$40.....	190 00	L. H. Ogden, Domestic, \$200; Foreign, \$50	250 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for "Alfred Biddle Memorial" scholarship, St. Mary's Orphanage, Shanghai, China.....	15 00	Miss A. B. Halsted, Domestic, \$100; Foreign, \$100.....	200 00
<b>NEW HAMPSHIRE—\$116.07</b>		Mrs. John Steward, Jr., Sp. for Bishop Hare, South Dakota, \$50; Sp. for Bishop Johnston, Western Texas, \$50; Sp. for Bishop Kendrick, New Mexico and Arizona, \$50.....	150 00
<i>Claremont</i> —Trinity Church, Domestic, \$10.06; Indian, \$23.77; Colored, \$21.97; Foreign, \$20.14.....	75 94	Collection at General Missionary Meeting held at Chickering Hall, October 18th, 1889, Colored.....	52 10
<i>Dunbarton</i> —St. John Evangelist, Domestic.....	2 50	Mrs. Samuel Wetmore, for "Wyatt" scholarship, St. Paul's School, South Dakota.....	60 00
<i>Keene</i> —Rev. E. A. Renouf, Sp. for Bishop Walker's Chapel car, North Dakota.....	25 00	"T. F. C." Domestic.....	50 00
<i>Nashua</i> —Church of the Good Shepherd, Foreign.....	1 23	A. Keteltas, Domestic, \$15; Foreign, \$15.....	30 00
<i>Salem Falls</i> —Christ Church, Domestic, \$4; Foreign, \$2.40.....	6 40	E. H. Dougherty, Domestic and Foreign.....	25 00
<i>Tilton</i> —Trinity Church, Domestic, \$3; Foreign, \$2.....	5 00	"A Lady," through Wo. Aux., for "Harriet Schuyler" scholarship, St. John's School, Cape Mount, Africa.....	25 00
<b>NEW JERSEY—\$186.08</b>		Margaret A. Duane, for "Howard Duane Memorial" scholarship, St. Paul's School, Tokio, Japan.....	20 00
<i>Elizabeth</i> —St. John's, Domestic.....	75 90	"N. W. P." Domestic.....	5 00
Trinity Church S. S., for "Amelia H. McAllister" scholarship, St. Mary's School, Shanghai, China.....	10 00	Mrs. I. Abbott, through Wo. Aux., General.....	1 00
<i>Fair Haven</i> —Children's League, Sp. for St. Stephen's Church (Colored), Petersburg, Va., in aid of its parish school.....	1 44	<i>Poughkeepsie</i> —St. Paul's, Colored.....	5 50
<i>Little Silver</i> —St. John's, Sp. toward the work of Rev. Dean Allen among the miners at Aspen, Colorado.....	10 00	Branch Wo. Aux., for salaries of women	
<i>New Brunswick</i> —Christ Church S. S., Miss Ogleyby's class of boys, Sp. for Rev. F. L. H. Pott, China, for Zee-mu-ts.....	10 00		
<i>Rahway</i> —St. Paul's S. S., Domestic and Foreign.....	29 93		
<i>Rumson Neck</i> —St. George's, Indian, \$17; S. S., Sp. for St. Stephen's Church (Colored),			

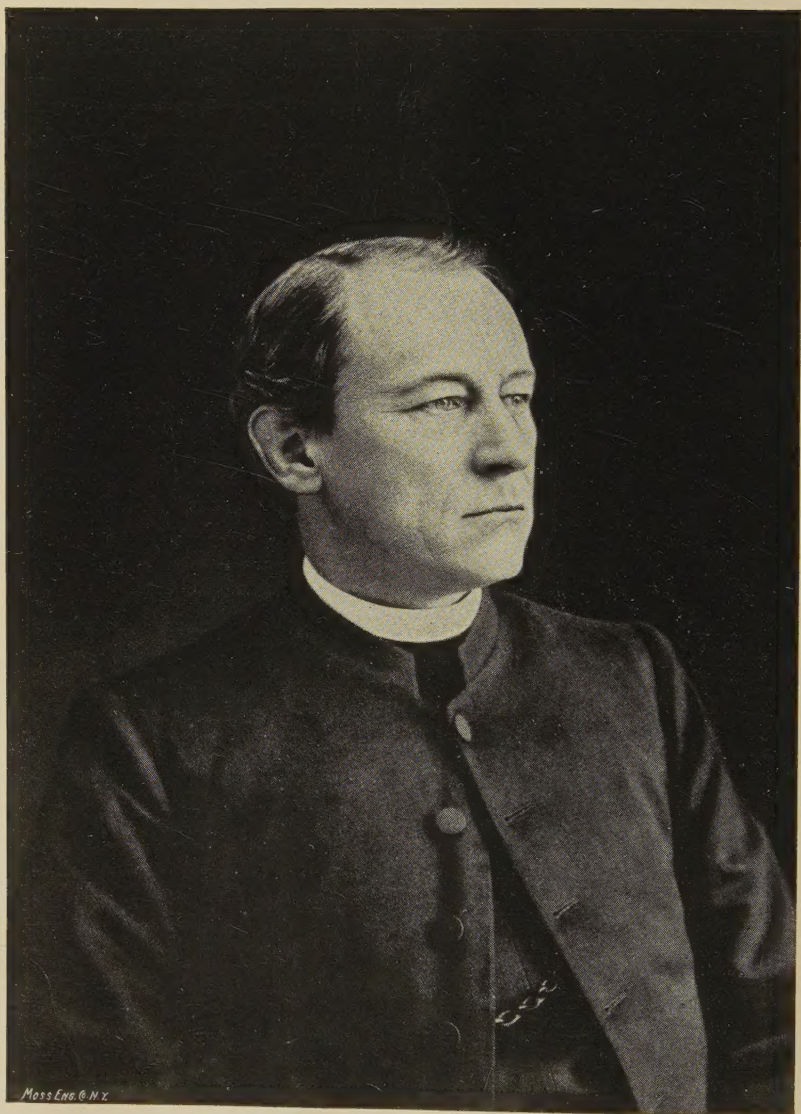
helpers in the Indian field.....	47 00	Upper Providence—St. Paul's Memorial, General.....	7 30
Richmond, S. I.—St. Andrew's, through Wo. Aux., for Miss Williamson's salary, Japan, \$9; Miss Aldrich's School, Japan, \$9.....	18 00	Miscellaneous—"Sigma," Africa.....	20 00
Eye—Christ Church, for "Sarah A. Bulkley" scholarship, Hope School, South Dakota.....	60 00	<b>PITTSBURGH—\$211.71</b>	
Miss C. Jay, Wo. Aux., Sp. toward organ for Miss Aldrich's School, Japan.....	8 00	Allegheny—Emmanuel Church, General....	30 00
West Brighton, S. I.—Ascension, through Wo. Aux., for Miss Williamson's salary, Japan, \$23.29; Miss Aldrich's School, Japan, \$33.28.....	46 57	Miles Grove—Grace, General.....	6 71
Miscellaneous—Dutchess Co. Branch Wo. Aux., Sp. for Rev. Mr. Woodman's translation work, Japan.....	19 57	Oil City—Christ Church S. S., Sp. for Rev. James F. Mitchell's colored work, Petersburg, Va.....	10 00
<b>NORTH CAROLINA—\$3.60</b>		Pittsburgh—Calvary, Men's Bible-class, for "Calvary" scholarship, St. Mary's School, South Dakota.....	15 00
Iredell Co.—St. James', General.....	1 14	St. Andrew's, Mrs. F. R. Brunot, through Wo. Aux., Sp. for Bishop Tuttle, for work in Missouri, \$100; "Cietta Williams" and "George McKenzie" scholarships, St. John's School, Cape Mount, Africa, \$50.....	150 00
Pittsboro'—St. James' Chapel (Colored), Systematic offering, General.....	1 00	<b>QUINCY—\$11.62</b>	
Rowan Co.—Christ Church, General.....	1 46	Rock Island—Trinity Church, General, \$6.62; Sp. for teacher in All Saints' School, Baltimore, Md., \$5.....	11 62
<b>OHIO—\$156.37</b>		<b>RHODE ISLAND—\$50.00</b>	
Canton—St. Paul's S. S., for "Rev. J. C. Laferty" scholarship, St. John's School, Cape Mount, Africa.....	6 25	Providence—*Grace.....	
Cleveland—St. Paul's, through Wo. Aux., for "Bishop Bedell" scholarship, St. John's College, Shanghai, China.....	10 00	Miscellaneous—Branch Wo. Aux., Sp. for salary of a teacher in Rev. J. W. Perry's school, Tarboro, N. C.....	6 00
Gambier—Church of the Holy Spirit, thro' Wo. Aux., for colored schools in Gambier.....	50 00	<b>SOUTH CAROLINA—\$123.89</b>	
Massillon—St. Timothy's, Domestic, \$10.95; Foreign, \$10.95.....	21 90	Clarendon—St. Mark's, Domestic, \$5; Foreign, \$5.....	10 00
Medina—St. Paul's, Domestic.....	4 00	Columbia—Trinity Church, Foreign.....	24 04
Sandusky—Grace, Domestic.....	40 00	Georgetown—Prince George's (Winyah), Domestic, \$3.93; Foreign, \$3.92.....	7 85
Warren—Christ Church, Domestic, \$3.40; Indian, \$1.40; Colored, \$1.80; Foreign, \$2.62; "Light Seekers," for "St. James'" scholarship, Jane Bohlen Memorial School, Wuchang, China, \$10.....	19 22	Spartanburg—Advent, through Wo. Aux., for "Maurice Moore" scholarship, St. Agnes' School, Osaka, Japan, \$20; Sp. for a child in St. Agnes' School, Osaka, Japan, \$2.....	22 00
Youngstown—St. John's, through Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	5 00	Miscellaneous—Branch Wo. Aux., for support of Ken San, Bible reader, Japan... ..	60 00
<b>PENNSYLVANIA—\$850.92</b>		<b>SOUTHERN OHIO—\$104.10</b>	
Ardmore—St. Mary's, through Wo. Aux., Sp. for Rev. H. R. Sargent, for colored work in Memphis, Tenn.....	15 00	Chillicothe—St. Paul's, through Wo. Aux., Colored.....	7 45
Cheltenham—St. Paul's, Africa, \$50.42; Japan, \$50.43.....	100 85	Cincinnati—St. Paul's, Wo. Aux., Systematic offering, Domestic, \$33.68; Foreign, \$32.93.....	66 61
Philadelphia—Advent, Domestic, \$142.17; Foreign, \$100.....	242 17	Columbus—Church of the Good Shepherd, Colored, \$3.49; Foreign, \$3.50; Sp. for Bishop Kendrick, \$3.50.....	15 69
Beloved Disciple, Sp. for Bishop Kendrick (Mt. Airy)—Grace, Domestic.....	38 60	Lancaster—St. John's, Mrs. Reese, through Wo. Aux., Sp. for Bishop Kendrick.....	5 00
Holy Trinity Church, "A Member," thro' Wo. Aux., for "Paulo Post" (In Memoriam) scholarship, St. Mary's School, Rosebud Agency, South Dakota.....	60 00	Portsmouth—All Saints', through Wo. Aux., Foreign.....	5 35
St. James', Sp. for Bishop Quintard (for mission for colored people, \$50; Hall for colored people, \$7), \$57; Sp. for Bishop Talbot (General work, \$25; school work, \$10; Indian work, \$10) \$45.....	102 00	Worthington—St. John's, Colored.....	4 00
St. Mark's, Sp. for Rev. A. H. Locke's work in China, \$50; Sp. for Bishop Seymour, for mission work in East St. Louis, \$100.....	150 00	<b>TENNESSEE—\$22.71</b>	
(Wissahickon Height)—St. Martin-in-the-Field, "a S. S. Class," Colored.....	5 00	Memphis—St. Mary's Cathedral, Domestic and Foreign.....	12 71
(Germantown)—St. Michael's, through Wo. Aux., Domestic.....	5 00	Somerville—St. Thomas', "A Thank Offering," Domestic and Foreign.....	10 00
Rev. A. L. Elwyn, Sp. for Rev. Mr. Young, to help build a house in Utah, \$10; Sp. for a scholarship, at Bishop Leonard's discretion, to be called the "Alice Stoddard Memorial," \$40.....	50 00	<b>TEXAS—\$40.00</b>	
"A Thank Offering," through Wo. Aux., for Miss Aldrich's School, Japan.....	25 00	Miscellaneous—"A Friend," through Wo. Aux., Japan, \$20; Africa, \$20.....	40 00
"Cash," Domestic.....	5 00	<b>VERMONT—\$82.68</b>	
Mrs. E. W. Craige, through Wo. Aux., Sp. for organ for Cape Mount, Africa.....	2 00	Brandon—St. Thomas', Domestic, \$1.25; Foreign, \$1.25.....	2 50
Winnie, Mattie and Haslet Stevenson, Africa.....	2 00	* Of the \$114.20 credited in the November SPIRIT OF MISSIONS to the Church of the Redeemer, Providence, R. I., for the salary of a teacher in Japan, \$108.18 should have been credited to Grace Church.	



<i>Burlington</i> —St. Paul's, Domestic, \$25; Foreign, \$25.....	50 00	Aux., General, \$20.25; salary of teacher in colored mission, \$8.23.....	28 48
<i>East Berkshire</i> —Calvary, Domestic, 41 cts.; Foreign, 40 cts.....	81	<i>Muskegon</i> —St. Paul's, through Wo. Aux., for salary of teacher in colored mission.....	4 23
<i>Enosburgh</i> —Christ Church, Domestic, 75 cts.; Foreign, 75 cts.....	1 50	<b>WESTERN NEW YORK—\$318.72</b>	
<i>Enosburgh Falls</i> —St. Matthew's, Domestic, \$1; Foreign, \$1.....	2 00	<i>Buffalo</i> —St. John's, Domestic.....	25 00
<i>Fairhaven</i> —St. Luke's, Domestic, 88 cts.; Foreign, 87 cts.....	1 75	<i>Lancaster</i> —Trinity Church, through Wo. Aux., for Miss Bull's salary, Japan, \$5; Sp. for Miss Skellie's salary, North Carolina, \$5.....	10 00
<i>Fairfield</i> —Trinity Church, Domestic, 63 Foreign, 62 cts.....	1 25	<i>Phelps</i> —St. John's S. S., Sp. for St. Mary's Orphanage, Shanghai, China.....	2 90
<i>Manchester Centre</i> —Zion, Domestic, \$1.93; Foreign, \$1.92.....	3 85	<i>Rochester</i> —Christ Church, Indian, \$15.62; Miss Bull's salary, Japan, \$10; Sp. for Miss Skellie's salary, North Carolina, \$10 St. Luke's, Domestic, \$235.20 (of which Wo. Aux., \$178.65); Sp. for Bishop Walker's Turtle Mountain Indians, \$5.....	240 20
<i>Montgomery</i> —Union Church, Domestic, 7 cts.; Foreign, 6 cts.....	13	St. Mark's Mission, through Wo. Aux., for Miss Bull's salary, Japan.....	5 00
<i>Richford</i> —St. Ann's, Domestic, 25 cts.; Foreign, 25 cts.....	50	<b>WEST VIRGINIA—\$17.30</b>	
<i>Rutland (West)</i> —Grace, Domestic, \$1.25; Foreign, \$1.25.....	2 50	<i>Shepherdstown</i> —Trinity Church, Foreign..	17 30
Trinity Church, Domestic, \$3.88; Foreign, \$3.88.....	7 76	<b>NORTH DAKOTA—\$5.25</b>	
<i>Shelburne</i> —Trinity Church, Domestic, \$1.88; Foreign, \$1.87.....	3 75	<i>St. Thomas</i> —St. John's Mission, Domestic and Foreign.....	5 25
<i>Sheldon</i> —Grace, Domestic, \$1.88; Foreign, \$1.87.....	3 75	<b>NEVADA AND UTAH—\$16.66</b>	
<i>Winooski</i> —Trinity Church, Domestic, 32 cts.; Foreign, 31 cts.....	63	Nevada.....	
<b>VIRGINIA—\$104.00</b>		<i>Reno</i> —Rev. J. M. Rankin, General.....	16 66
<i>Culpeper Co.</i> —Slaughter Parish, Emmanuel Church, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	12 50	<b>NORTHERN TEXAS—\$7.90</b>	
<i>Fauquier Co.</i> —Cedar Run Parish, St. Stephen's, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	5 00	<i>Cleburne</i> —Holy Comforter, General.....	6 10
Whittle Parish, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	12 50	<i>Corsicana</i> —Mrs. Sartwell, Margaret, Dinsmore and Helen Sartwell, through Wo. Aux., General.....	1 80
<i>Loudoun Co.</i> —Shelburne Parish, Christ Church, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	2 50	<b>WESTERN TEXAS—\$7.87</b>	
Shelburne Parish, St. Paul's, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	4 00	<i>San Antonio</i> —St. Luke's Mission, Domestic.....	7 87
Shelburne Parish, through Piedmont Convocation, for support of Rev. H. D. Page, Japan.....	12 50	<b>WASHINGTON TERRITORY—\$15.45</b>	
<i>Norfolk Co.</i> —"A Friend," for Rev. Mr. Doorman's School, Japan.....	5 00	<i>North Yakima</i> —St. Michael's S. S., Lenten offering, General.....	5 45
<i>Richmond</i> —Grace, Ladies' Aid Society, through Wo. Aux., Sp. for life insurance of Rev. J. Thompson Cole, Japan.....	50 00	<i>Seattle</i> —Trinity Church, "King's Daughters," General.....	10 00
<b>WESTERN MICHIGAN—\$157.14</b>		<b>MISCELLANEOUS—\$1,782.56</b>	
<i>Big Rapids</i> —St. Andrew's, through Wo. Aux., for salary of teacher in colored mission.....	3 25	Interest, Domestic, \$784.91; Foreign, \$855.72 Sp. \$19.54.....	1,660 17
<i>Grand Haven</i> —St. John's, Domestic, \$1.62; salary of teacher in colored mission, \$6.13.....	7 75	"L. Y. T.," Domestic, \$50; Foreign, \$25.....	75 00
<i>Grand Rapids</i> —St. Mark's S. S., Indian, \$5.70; Colored, \$5.40; "Individual," through Wo. Aux., for "Dr. Cumming" scholarship, St. Paul's School, South Dakota, \$1.....	12 10	Ladies' Central Committee, Sp. for traveling expenses of Rev. Mr. Gordon, Mexico.....	20 00
<i>Hastings</i> —Emmanuel Church, for salary of teacher in colored mission, \$7.47; S. S., "Dr. Cumming" scholarship, St. John's School, South Dakota, \$5; "Bishop Gillespie" scholarship, St. Margaret's School, Tokio, Japan, \$5; Sp. for child in St. Mary's Orphanage, Shanghai, China, \$5, through Wo. Aux.....	22 47	Sp. for Africa.....	19 32
<i>Ionia</i> —St. John's, through Wo. Aux., for salary of teacher in colored mission, \$2.68; "Bishop Gillespie" scholarship, St. Margaret's School, Tokio, Japan, \$5.....	7 68	Mr. Charles Miles, Foreign.....	5 00
<i>Kalamazoo</i> —St. Luke's, Foreign.....	71 08	Church Students' Association, General.....	2 87
<i>Marshall</i> —Trinity Church, through Wo.		<b>LEGACIES—\$2,050.00</b>	
		<i>Delaware, Wilmington</i> —Estate of Mrs. S. M. DuPont, General (balance).....	50 00
		<i>W. N. Y., Rochester</i> —Estate of Mrs. Frances Hunter Wilder, Domestic.....	2,000 00
		Receipts for the month.....	17,689 12
		Amount previously acknowledged.....	27,121 42
		Total receipts since September 1st, 1889.....	\$44,810 54







THE RIGHT REV. ANSON R. GRAVES,  
Missionary Bishop of the Platte.